

12-1943

A. M. E.

AME Women To Finance Inspection Tour To Probe Condition Of Women In Service

Courier

Pittsburgh, Pa.

By ALMA A. POLK, Staff Correspondent

LOUISVILLE, Ky. — The Woman's Parent Mite Missionary society of the African Methodist Episcopal church, in its thirteenth quadrennial council here October 13-17 at the Chapel AME church, the Rev. Horace Jenkins, pastor, officially adopted a plan to finance, at the organization's expense, an inspection tour of army camps of the nation where colored women are in service as WACS, WAVES, SPARS, or nurses. The plan grew out of the fact that

unlike in the case of soldiers, sailors, airmen, and marines, no well-defined program is being executed for the spiritual well-being of Negro women in the service. The contemplated inspection tour would make possible a general observation of the conditions faced by war women with a view toward effecting what improvement is possible.

PRESIDENT WILL MAKE TOUR

The society definitely moved to send its national president, Mrs. Christine S. Smith of Detroit, on the proposed tour.

Eight of the 14 bishops of the AME church were in attendance at the five-day meeting here, among them Bishop R. H. Wright, Jr., D. Ward Nichols, Everdy C. Ransom, Noah W. Williams, John A. Gregory, Alexander J. Allen, David H. Sims and Frank Madison Reid.

EXECUTIVE COUNCIL

At the suggestion of the Bishops' council some time ago, the society met here this year as an executive council, rather than as the usual quadrennial convention. The program for the future has been planned with the thought of gaining a far vision of World Missions that "as we go, pray, love and give, we may be ready for the Wonderful World of Tomorrow when the Prince of Peace shall reign and the Christian church will lead in a Just and Durable Peace." The executive council was organized at the opening afternoon session Wednesday, October 13.

The Workshop Thursday, October 14, was a source of intense interest and enthusiasm, two feature addresses being delivered, one by Dr. Emory Ross, general secretary of the Foreign Missions conference of North America, who said, in part, that "we would have to create LOVE in our hearts in this country for our Fatherland as other races have done for their Fatherland, before we can go to Africa and tell people there about LOVE."

Bishop Nichols also spoke, introducing discussion on "The Advantage of United Effort in our Missionary Enterprise."

TALENTED PERSONNEL

The official roster of the Woman's Parent Mite Missionary society is Christine S. Smith, Detroit, president; Minnie L. Gaines, Baltimore, first vice president; Martha J. Keys, second vice president; Nora W. Link, Chester, Pa., recording secretary; Ida Mae Moten, Kansas City, Mo., assistant recording secretary; Edna D. Gullins, Philadelphia, corresponding secretary; Hazel T. Gomez, Cleveland, Ohio, treasurer (assistant); Esther

District representatives are Lucy A. Brown, New York; Mabel B. Young, Virginia; Mary A. Bumry, Pittsburgh; F. Catherine Bailey, Indiana; Fannie S. Stanley, St. Louis, and Della Bridges Miller, Kentucky. The entire group was present at the executive council just ended.

Committees which reported during the recent sessions were: PROGRAM: Flossie Bailey, Angie M. Wortham, Mrs. Hazel Gomez, Martha J. Keyes, Alice Rucker, Della Miller, Edna Gullins, Mrs. Minnie L. McEaddy, Fannie S. Stanley, Artishia Jordan, Esther B. Isaacs, Mrs. R. R. Wright (Consultants).

TRANSPORTATION: The secretaries. REVISION: Mayme A. Sims, B. A. Galloway, Minnie L. Gaies, Essie Hamilton, Ida Perry, Violet Brown, Eulala Herron, Mabel Young, Ann Davis, Floy Brown, Mrs. B. L. Berry.

PUBLICITY: Artishia Jordan. BUDGET: Mrs. Noah Williams, Lucille Dale, Myrtle Lewis, Mrs. M. E. Jackson, Margaret Stewart, Lucy A. Brown, Gracye Bigelow, Edith T. Stewart, Georgie E. Roberts, Annie Vanderhorst, Mrs. R. A. Mathis, Emma S. Johnson.

AUDITING: Mrs. Noah Williams, Ethel Prioleau, Mary Bumby, Mary E. Owens, Bernice E. Allen, Mattie Boyd, Edna B. Foster, Lillie Horsey.

FINDINGS: Mrs. B. A. Galloway, Bessie E. Jackson, Myrtle Lewis, Dovie King Clarke, Miss Naomi Mitcham, Edna S. Foster, Edith Jones Graves.

RESOLUTIONS: Cenia M. Hughes, Bernice Allen, Effie Bryant, Mrs. B. M. Hughes, Florence Carter, Margaret Ogletton, Lenora Johnson.

PRESIDENT'S ADDRESS: Annie F. Vanderhorst, Lulu Crawford, Pearl Whalen, Lelia Tomlin, Georgie Roberts, Martha Mackey, Essie Hamilton. ART: Lucy Brown, chairman. COUNCIL ORGANISTS: Mayme A. Sims, Edna D. Gullins.

GIFTED ORATOR

Chicago Defender
Chicago, Illinois



AUG 7 1943

ARCHIBALD J. CAREY, JR.

Early Training Moulded Carey For Leader Role

By DETON J. BROOKS JR.

The mold of a man's life is cast during youth. Early impulses, experiences and inspirations cut a deep, rigid pattern which

rush him toward his destiny in much the same manner as banks of a river channel the water as it flows along a fixed path toward its goal.

So it is with youthful, red-haired, lyric-tongued Archibald Carey. What he is today — orator, minister, lawyer — stems from his boyhood, from the places he went, the men he saw; the guidance and inspira-

tion a courageous, brilliant father and a dutiful, patient mother gave him.

Few colored men have had the opportunity to intimately meet great leaders when they were young enough for the experience to burn an erasable impression on their plastic minds. Archibald was fortunate. When his father, Rev. A. J. Carey, Chicago Bishop of the A.M.E. church, visited Theodore Roosevelt, he took his young son with him. And there while the two men talked, the ex-President held Archibald on his knee.

Visits President

Later, when war-harrassed President Woodrow Wilson welcomed Carey, Sr., to the White House to discuss pressing Negro problems, he again let Archibald accompany him. President Wilson took a fancy to the boy and in spite of worries and military headaches, the head of our nation led this youth to his desk and placed him in his own seat. There for a fleeting minute he had a chance to dream what it must be like to be chief of state of a great country.

Bishop Carey took Archibald with him whenever it was feasible, and when he wasn't in school this was part of his training. His father wanted him to see first hand what the Negro problem was and prepare to tackle it. At times their lives were in danger. Like the time in Colorado where the sheriff had to ride in their car because the Ku Klux Klan had threatened to lynch the Bishop if he showed up for a speaking engagement. What youngster wouldn't be impressed as he viewed the cold, calm courage of a father who'd take his life in his hands to fight for the race of which he was a part?

Messenger In Riot

Then during the Chicago race riot of 1919, though only 11, "Arch" had a chance to play a part in its solution. The trouble was centered on the southside so Stanton Avenue station became the headquarters of the police. But the white rioters, knowing this had tapped the telephone wires leading into the station. William Hale Thompson, then mayor of the city and great personal friend of the Bishop, was faced with the problem of getting instruction to his police force without letting the rioters know what he was doing. The Carey home became his medium. He would phone Rev. Carey his orders. Archibald, because no one suspected that this whistling, nonchalant boy was a messenger, was entrusted with taking them to the station.

While his father tempered Archibald's mettle through intimate contact with steel-fibred national leaders and by projecting him into situa-

tions which tested his courage, his belief in the rightness of the cause when most men who aspire to being interested even then in the mother gave him counsel and spiritual guidance. She took him to hear his mother credit for the way he perceived the great orators of the day like his developed his unusual gift of William Jennings Bryan, Henry oratory. "If I have been disposed among the substantial and re-graduated in February, 1925. Emerson Fosdick and Frank Gonnor to speak my honest convictions, it'spect leaders of Chicago, the city that he first gained notice as a public speaker. The Chicago Daily News was sponsoring an oratorical contest on the Constitution, giving prizes of \$1,000, \$500 and \$300 for first, second and third place winners. re-

Archibald was born a Chicagoan on February 24, 1908. After graduation from Doolittle elementary school he entered Englewood high school at 15. an

spectively. Five states, Illinois, Illinois to the State Department of Iowa, Indiana, Michigan and Wisconsin. Revenue. consin were included. Over 18,000 Trained for leadership, by education contestants took part. At the end of the contest and experience and gifted with a series of eliminations Carey's oratorical unusual talent of eloquent on "The Constitution — Safe speech, giving him power to con- guard of Human Liberties," took control men's thoughts, Archibald Carey represents the new type of Negro leader — young, vigorous, intelligent and fearless — the type he needed for the contest. He won the contest, but he didn't make the team.

Becomes Minister

From high school he moved on to Lewis Institute and Chicago university where he did his undergraduate college work. From there he went to Garret Biblical Institute, the Theological school of Northwestern university, where he prepared for the ministry. And on September 23, 1929, he had the thrill of being ordained by his own father. The next year he was appointed pastor of Woodlawn A.M.E. and he's been there ever since.

When he took charge, the church had 49 members, no equipment and was renting its place of worship. Faced with the task of building up the institution, he still found time to study law at Kent college at night and be on the school's debating team — an activity which he had followed all through college.

In fact he won the Edmund Burke Scholarship for debating while at Kent, and was elected captain of the team, an honor a Negro has not had before or since. He finished in 1935 and was admitted to the bar for practice.

In spite of these other activities his church was growing. How well is evidenced by its strength today. Where there were 49, membership now totals 1,500. The church owns its building and employs a full-time paid staff of seven who together with a host of volunteers carry on a full program every day in the week.

One of the reasons for this meteoric rise is the realistic concept Rev. Carey has of a church's function; he says, "As I see it a church must attempt to make a heaven on earth for people of every class and color, as well as attempt to get them to heaven from earth."

Church Behind Him

In carrying out this program, his whole congregation has gotten behind men and ideas they have felt were good for the race and under his leadership they have bitterly fought those they have felt were otherwise.

In recognition of the contribution he is making to new religious thought Wilberforce university conferred on him an honorary degree of Doctor of Divinity on May 4 of this year.

Only recently Rev. Carey has been appointed by the governor of

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DEBT FREE IN 1943

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FIRST A.M.E. CHURCH SOCIETY—Old Charles St. Church congregation. Rev. O. W. H. Childers, pastor, long located on Charles St., and now in a fine setting on Warren St., cor. Elm Hill Ave., Roxbury, which has already raised the amount to burn the mortgage and is driving further for funds for improvements.

CHARLES STREET A.M.E. CHURCH

FREE OF DEPT AFTER 110 YEARS

Last Sunday, Nov 14, there was great rejoicing by the large congregation at First African Methodist Episcopal church—Old Charles St A M E Congregation — Warren st at the Rally sermon and the collection was \$1503. In the afternoon Atty I T Dorch presided and announced that the rally at an interesting platform to make the church "Debt Free" meeting and addresses were delivered by Atty Matthew Bullock and Rev C Gordon in Brownville, D D of Tremont Temple Baptist church and the offering was \$80. Dr Brown only one mortgage of \$6500 and this has been cleared.

The All-Day program had many fine features. In the morning the pastor preached the Rally sermon and the collection was \$1503. In the afternoon Atty I T Dorch presided and announced that the rally at an interesting platform to make the church "Debt Free" meeting and addresses were delivered by Atty Matthew Bullock and Rev C Gordon in Brownville, D D of Tremont Temple Baptist church and the offering was \$80. Dr Brown only one mortgage of \$6500 and this has been cleared.

Mr Dorch noticed the editor in the audience and presented her to the assembly, commending her to the unusual editorial in Nov 6 issue in support of the church drives.

At 7:45 there was a musical program and an offering of \$561.75. The total offerings for the day were \$2144.96. Previously reported at other report times \$1221.71 making the

present collection of \$3367.67, with many pledges yet to be paid. The trustees and stewards led by Fred B Artis and Charles Snowden reported over \$700. The largest personal contribution was by Bro Dock Stafford of \$105 and the oldest member of the church Bro Elijah Parker paid in \$101. Seemingly young and old gave all the way from \$5 to \$100. The pastor announced that all funds above what is needed to pay the mortgage will be used to improve the property.

The committee assisting the pastor in planning and completing the rally are: Fred B Artis, Mrs Sarah Martin, Mrs Ella Atkins, Mrs Rosa Peay and Miss Sadie Williams. There will be a period on Sunday, Dec 2 when those who have not done so may pay their pledges. The officers and church members express their gratitude to all friends who took part and made contributions.

Tremont st. told the beautiful story of the Charles St church member, when the church was used by whites, who wanted in Boston a church where there would be no segregation. He bought the old Tremont Theatre which became Tremont Temple in the charter of which is a clause that there shall be no discrimination for color.

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Pays Off \$134 000 Debt

Atlanta Daily World



Century old Bethel A. M. E. Church, Detroit, plans a week long celebration of its freedom from a \$134,000 indebtedness under the capable leadership of Dr. William H. Peck, pastor there for the 16 years. The jubilee which begins Nov. 21 will last through Nov. 25 and will be highlighted by a historical sketch depicting in detail the life work of the Rev. Peck and his wife, Mrs. Fannie B. Peck, pictured above.—(ANP)

BISHOP GREGG WINS PRAISE OF SOLDIERS

Daily World By "SCOOP" JONES
Atlanta, Georgia AUG 14 1943
WITH AMERICAN FORCES IN NEW GUINEA — (ANP) — Bishop Gregg's visit to New Guinea was as much a treat to him as it was to the men, judging from some of his encounters. For the first time in his life the bishop, a Spanish-American War vet, rode in a jeep. He climbed upon graders and tractors to watch the operations as out-men maintained the airdromes and roads.

The first colored band that the Dallas, (trumpet), Curtis Mosby, bishop heard in this war theater Los Angeles, (sax), and James was conducted by First Sergeant Womble, Raleigh, N. C., (trumpet), Richard Estlin, St. Louis, at a Pvs. Jeromiah Lytle, Wichita, luncheon in the bishop's honor. Kansas, (trumpet), Sydney Powell, Trombonist Robert Francis, Pfc. New Orleans, (drums and vibra- from Galveston, Texas, made a hitphone), Pleasant Chandler, Mem- with the bishop in a feature se-phis, (bass), Thomas Green, Ba- lection, "Quality Plus." Other mem- rona, N. J. (violin, Roy Hicks, East- bers of the band were: Sgt. Charlesley, S. C., (sax), Maurice Nesby, Carroll, Baltimore, (trumpet); Cpls. Chicago, (trumpet) and Willie Terry, Leroy Withrow, Philadelphia, (clar-Cleveland, (sax and clarinet), inet, guitar and sax), John Pruitt, Granding, Pa., and Ercio Allen, St. MEETS THAT BROTHER

AME

Bishop Gregg walked down the assigned to the Bishop's party by street of an engineer Co.'s area, Public Relations and was with him shaking hands with soldiers right in Australia, and left, but did his eyes pop when he shook one soldier's hand and re- ceived his fraternity's familiar se- cret handclasp (Alpha Phi Alpha). The khaki-clad lad was Sgt. Clyde Montgomery, Birmingham.

Two engineer units, the oldest and leading outfits over here, vied for top honors in having the best meal for the bishop on his visit to their outfits. Competing mess ser- geants were: Staff Sgt. Langford Warren, Birmingham, and Sgt. Bernard Edwards, Eufaula, Ala- bama. Cooks and mess attendants supporting the sergeants were: (Sgt. Warren's group): T-4ths Johnnie Settles, Greenwood, S. C., and Richard Henderson, Winston- Salem, N. C.; T-5ths Joseph Wat- kins, Sumter, N. C., and Filyour Bankston, Jackson, Miss.; Fred- Spears, Orleans, and Raymond Coleman, St. Louis; Pvs. James Le- ward, New Dora, Ark.; Vincent Wil- erson, New York; Winston Pointer, So. Boston, Va.; Joseph Allison, Nashville, Johnnie Tucker, Clarks- dale, Miss., and Pvs. Harry Toliver, Houston. (Sgt. Edward's group): T-4th William Powell, Baton Rouge, La.; T-5th James H. Beasley, Al- exandria City, Ala., and Pfc. Mc- Duffey Little, Washington, D. C.

PRESS COOPERATES

At the request of Bishop Gregg, a review of activities of our troops over here compiled from the files of the ANP's foreign correspondents was given him. Three G. I. typists, Cpl. Lionel Hilaire, New York, Pfc. John T. Cobble, Pittsburgh, and Pvt. Harvey Dyson, Boralusa, La., worked 16 hours, compiling the facts.

T-5th Eve Levergne, Opolousas, La., feels extraordinary prou this week because, out of all the cocoa- nut-tree shaded barber shop in New Guinea, his was selected for the bishop to have a hair cut. So proud of the honor he refused to accept the payment the bishop of- fered for his services.

A No. 1 driver to be selected for the bishop's chauffeur during the first stanza of his New Guinea visit was Cpl. Louis Smith, 101 Napier St., Nashville.

One of the largest American Air Base hospitals here gave a dinner in honor of Bishop Gregg. The of- ficers, who proved to be exceptional good hosts to the bishop, were: Lt. Col. Martin J. Mauser and Lt. Col. Catholic Chaplain Anselm Keefe. Newspapermen covering Bishop Gregg's visit to New Guinea were Enoc P. Waters, Chicago Defender, Fletcher Martin, Louisville Defen- der, Vincent Tubbs, Afro-American Newspapers, and "Scoop" Jones, Associated Negro Press. Waters was

AME BISHOPS INVADE CITY FOR STATE MEET

Daily World

By DAVID NORRIS

Atlanta, Georgia
"No great big something is going to down and change the world, but each individual must let his light shine as the only true solution for post-war problems, Bishop R. R. Wright declared Wednesday as he delivered the keynote sermon at the 35th session of the Georgia State Christian Education Leadership Congress at Cosmopolitan A. M. E. Church.

Tracing the present plight of the American Negro today, the AME prelate said that for seven- ty-five years the group has left Spears, Orleans, and Raymond Coleman, St. Louis; Pvs. James Le- ward, New Dora, Ark.; Vincent Wil- erson, New York; Winston Pointer, So. Boston, Va.; Joseph Allison, Nashville, Johnnie Tucker, Clarks- dale, Miss., and Pvs. Harry Toliver, Houston. (Sgt. Edward's group): T-4th William Powell, Baton Rouge, La.; T-5th James H. Beasley, Al- exandria City, Ala., and Pfc. Mc- Duffey Little, Washington, D. C.

The first job of the Negro church is to evangelize seven mil- lion Negroes, not after the war but now, the bishop declared, stating that too many educated people have left the church. The sermon was one of the highlights of the Wednesday session. Bishop D. H. Sims, of Philadelphia, and Bishop H. Y. Tookes, of Jackson- ville, Fla., assisted with the serv- ice.

Bishop Tookes was a guest speaker Wednesday night in the special evangelic service.

Out-of-state visitors who were heard Wednesday included Dr. R. A. King, pastor of St. Paul, Jack- sonville, Fla.; Dr. L. H. Hem- ington, Washington, D. C.; J. Brookins, Mobile, Ala., and Dr. A. S. Jackson, Washington, D. C.

The sessions today will be held at Morris Brown College chapel with Bishop G. E. Curry preach- ing the noon-day sermon.

Bishop Wright spoke at a fo- ru m conducted for the benefit of pastors, Wednesday. His theme was "The Christian Message for Our Present-Day World." Others speaking included: Bishop D. H. Sims, "The Pastor and His Du- ties"; Dr. D. H. Stanton, "The English Bible in Our Preaching"; and Dr. Richardson, of Jackson- ville, Fla., "The Country Church."

The Missionary group has the largest enrollment of several years. Mrs. J. A. Fountain and Mrs. C. H. Dunn are in charge.

The Lay Council is being con- ducted by Mrs. D. J. Alexander and J. H. Calhoun.

Georgia leaders from all sec- tions of the state are present and giving full-time to the offi-



BISHOP R. R. WRIGHT
(Address: St. A. M. E. Church)

special three-day training offered by the institute, Dean E. C. Mitchell A. King, pastor of St. Paul, Jack- of Morris Brown College is in sonville, Fla.; Dr. L. H. Hem- charge. mingway, Washington, D. C.; J. Brookins, Mobile, Ala., and Dr. A. S. Jackson, Washington, D. C. will be conducted tonight at the Allen Temple church, Clark and Fraser streets, Dr. W. R. Wilkes, pastor. Bishop D. H. Sims will be the speaker on "Post War Problems of the Missionaries of the AME Church." Mrs. Foun- tain and Mrs. J. S. E. also will speak.

Friday s AUG 12 1943
special sermon by Dr. S. S. Sims, "The Pastor and His Du- Morris in the Morris Brown col- ties"; Dr. D. H. Stanton, "The lege chapel. The state musical English Bible in Our Preaching"; will be held at Big Bethel church Friday night.

Tenth Quadrennial Session Makes Mission History

Courier
Pittsburgh, Pa.

Retiring President Davis Advocates Women Chaplains for Females in Armed Forces — Prepare Plans for Post-War — Purchase \$5,000 in War Bonds — Drs. Clement, Haynes, Gordon, Medford and Shaw Speak

By H. A. L. CLEMENT

BROOKLYN, N. Y., Aug. 26—"Even if this world is still ruled by men, give them (women) an opportunity to serve as chaplains to all female units," declared Mrs. Henrietta M. Davis, of St. Louis Mo., general president of the Woman's Home and Foreign Missionary Society of the AME, second afternoon of its opening. The church today is responsible for the present world chaos," declared the speaker, "since missionaries preceded traders with their economic interests into many areas which were unexplored and undeveloped, giving rise to economic imperialism."

CHURCH FOUNDATION OF RACE
Declaring that the church is the foundation of the Negro race, Magistrate Myles A. Paige said: "In the present crisis missionary work is needed at home as well as abroad." Mr. Paige brought greetings to the convention from Mayor LaGuardia, while the acting governor, State Senator Joseph Hanst, still holds the lead for righteousness and God."

"The church has fallen into a state of coma—a sort of sleeping sickness," said Bishop W. W. Matthews of Washington, delivering his sermon; "the active strength of the church for the rebuilding of the new world," to the joint session of the tenth quadrennial convention of the W. H. and F. Missionary society and the Connectional council of the AME Zion Church, held at First AME Zion church, here.

The bishop continued: "Before the church can gather its strength it must be awakened and aroused to activity. The strength of the church is the gospel," reminded the prelate to the overflowing congregation that represented all sections of the country. "Unless the Church is wide awake and has a full consciousness of its strength and also of the strength which it has lost its task in the rebuilding of this new order will be left unfinished," concluded the speaker.

In his remarks of introduction of the missionary officers, Bishop William J. Walls said: "The missionary effort did not begin 60 years ago, but it started when Andrew Cartwright went to Liberia; at that time Eliza Gardner of the New England conference and Harriet Tubman in New York raised money as Home Missionaries and sent him to Africa as a missionary." Talking on the subject, "Missions and World Peace," President Rufus E. Clement of Atlanta university addressed the body on the

Florence Randolph, Summit, N. J., delivered the noonday thought on Thursday.

DR. HAYNES SPEAKS
Social diseases were discussed by Mrs. J. M. Ragland, Social Security department, Washington. "The Welfare of the Family, the Ultimate Key to World Peace," was a panel discussion headed by Mrs. J. S. Kyles, chairman. In this discussion Dr. George E. Haynes, executive secretary of the Interracial committee of the Federal Council of Churches in America, gave the summary: 1. We will have to pay more attention to having families; 2. The Negro family is up against tremendous disconcerting forces that are overpowering and weto the convention don't know what to do, and 3. The church has not really grasped with the question. It is the job of the church to help to adjust wages, the church has got to stop being hypocritical, and do something about the problems of the family. Make common cause with others who want to do the same thing. Other members on the panel were: Misses Rena Wel-lar, Josephine Tucker, Andree McNeil and Dollie Lowther; Genevieve McKinney and Drs. Buford F. Gordon and James C. Taylor.

Mrs. Irene Moore, Indianapolis, delivered an evening message on Tuesday entitled: "The Penetrating Power of the Gospel." On the same program Dr. H. T. Medford, secretary of Foreign Missions of the AME Zion church, and Mrs. Abbie C. Jackson, newly elected executive secretary of the Woman's society, gave a report of the commission of the Virgin Islands. Moving pictures of the island were shown by Dr. James W. Eichelberger, secretary of Christian Education.

YOUTH CONTEST
Mrs. Daisie Caldwell Tucker, secretary re-elect of the Young People, sponsored a nationwide oratorical contest for the youth of the church, in which six young people took part. The winner of the meet was Miss Audrey McNeil, young high school senior of Brooklyn. The prizes for the winner were cash award and a copy of the new book "Joseph Charles Price—Race Leader and Educator," by Bishop William J. Walls.

Runners-up in the contest were George L. Blackwell, Statesville, N. C., and Elaine Gumbs, New Bedford, Mass., second and third prizes, respectively. Other contestants were Thomasine House, Ole-via Jeffries and Irma Hines. The judges were Drs. William J. Trent, president of Livingstone college, and Buford F. Gordon, editor of the Church School Literature, and Miss Sarah Janifer, Washington, D. C.

AFRICAN SOLOIST
Among the many outstanding features of the convention was the singing of Mrs. Madeline Graden, a native of Freetown, Sierra Leone, West Africa.

SOCIETY INVESTS \$5,000 IN BONDS
The treasurer of the Woman's Home and Foreign Missionary society, Mrs. Ida Jackson, St. Louis, Mo., reported that the Woman's department has invested \$5,000 in war bonds earlier during the year. Over \$10,000 is credited to the society's bank account, which does not include monies for support of the home and foreign mission fields.

EPISCOPAL SUPERVISORS

The Episcopal district supervisors made their quadrennial reports to the body: 1. Mrs. Josephine H. Kyles; 2. Mrs. Ida Wallace; 3. Mrs. M. D. Harriston (for Mrs. Maybelle L. Shaw); 4. Mrs. Abbie C. Jackson; 5. Mrs. Ola Martin; 6. Mrs. Creola B. Cowan (for Mrs. A. Lucille Alleyne); 7. Mrs. Cowan also reported for Mrs. Alice Matthews; 8. Mrs. Gertrude C. Brown, and 9. Mme. Andrades L. Brown and Creola Cowan.

The chairman of the auditing committee, Mrs. Abbie Clement Jackson, reported to the group; Miss Amelie Harris, recording secretary of the society, also reported the convention were Mme. Ida Duncan, Gertrude Thomas and Miss Esther Lyons.

The general church secretary, assistant manager of housing to and delegates was Miss Margaret Tyler, Brooklyn. The pages of the convention were Catherine Carter, Aleyce Knox, Corona Smith, Mary Daniels, Evelyn Robinson, Robinson, Audrey McNeil, Elizabeth Corbush, Cecil Thompson and Ella Rose Gorrigan.

OFFICERS FOR 1943 QUADRENNIUM

Officers were: president, Mrs. M. Anna Hauser, former vice president. Mrs. Hauser attended Livingston college, Salisbury, N. C., where she has lived for many years and taking an active part in the Soldier's Memorial AME Zion church; she was elected on the ballot with 270 votes, defeating Mrs. Rosa Weller, Waterbury, Conn., and Mrs. Cora Burke, Knoxville, Tenn., her strongest opponents. Other officers elected and re-elected to the general body were Mrs. Delacey Donawa, Asbury Park, N. J., vice president; Miss Amelie R. Harris, Washington, recording secretary; Mrs. Elizabeth T. Smith, Birmingham, Ala., superintendent of children; Mme. Abbie C. Jackson, executive secretary; Emma C. Clement, chairman, Life Members council, Louisville, Ky.; Daisie C. Tucker, secretary of young people, and Minnie D. Hurley, New York, secretary of bureau of supplies were unanimously elected by acclamation to fill their respective positions. After withdrawal of Mrs. Julia B. Shaw for the office of treasurer, Mrs. Ida Jackson was re-elected by acclamation.

The retiring president, Mrs. Davis, installed the incoming officers at the closing session. She, in her remarks, said that the delegates were wise in their selection of the new officers who are qualified to carry the society to high places in the Christian society. Mrs. Davis praised highly the president and other officers.

The outgoing president named a special resolution committee to form a necessary document on Negro affairs; the committee is composed of Bishop W. W. Matthews, Washington, chairman, Dr. James W. Eichelberger, secretary of Christian Education of the AME Zion church, Chicago, and Rev. Harold A. L. Clement, pastor of the Redeemer's AME Zion church, Plainville, Conn. The committee which met drew up a vigorous resolution to be sent to President Roosevelt, but would not permit the document to be released for the press at the present.

BISHOP SIMS ELECTRICIFIES INTER-RACIAL GROUP IN ATLANTIC CITY, NEW JERSEY

Myth of Racial Superiority Was Exploded by A. M. E. Prelate in a Modern Sermon on The Mount

By W. A. FISHER
Christian Recorder
Philadelphia, Pa.

Rev. David Henry Sims, the crown jewel of African Methodism, was the principal speaker at the first meeting of the Atlantic City Fellowship Church, sponsored by the Northside and Southside Ministerial groups for the promotion of racial unity in this area, held Sunday afternoon, October 3rd, at beautiful Central Methodist Church (white) the Rev. Dr. Herbert J. Smith, pas-

Speaking from the subject "An Adventure in Fellowship" Bishop Sims exploded the myth of racial superiority in a very able and unique discussion: the darkness of materialism, the darkness of super denominationalism, and the darkness of sin. Declared he: There is no greater menace to abiding peace than race hatred. It is something we don't like to talk about, but we must face it, we must meet the challenge as Christians. Racial hatred; the ignorant and underprivileged hate alike. Christianity teaches respect for law and order, but Christianity does not tolerate the theory of racial superiority. To win the all-important peace after the war the speaker practiced, and not in theory. Eloquent, inspiring, effective and educational, and delivered as only a great and diplomatic orator can, this classical pronouncement may rightly be called a modern Sermon on the Mount.

Other speakers on the program. The Rev. Dr. Robert C. Pederson, president of the Southside Ministerial Union; the Rev. Dr. William C. Helm, president of the Northside Ministerium, and Mr. Clairborn M. Cain, manager of the Stanley Holmes Village. Excellent music was rendered by the Senior Choir of St. James A. M. E. Church, with Mrs. Permillia Flack Dunston as guest organist.

The Fellowship Church will meet in a similar service on the first Sunday in each month. The services alternating between churches of the north and south sides of the city. Outstanding

race speakers will deliver addresses while out-cities of Philadelphia. Standing white speakers will deliver the principal addresses on the north-side. The next meeting will be held at St. James A. M. E. Church, the Rev. Dr. Yancey Lee Sims, pastor. The principal speaker will be Dr. John H. Hunt, head of the Haverford Boys' Preparatory School, Haverford, Pa. Dr. Hunt is an outstanding educator, a

Nashville, Tenn. ~~United States~~
February 18, 1943

With an attendance of 600 delegates, representing nearly every state in the union, the semiannual meeting of the Bishops' Council of the Negro African Methodist Episcopal Church opened this morning at St. John's AME Church, 401 Eighth Avenue, North, to continue through Sunday.

The Rev. J. D. Howell of Detroit, president of the Connectional Council, will preside during the sessions of this group, which will hold an all-day meeting Friday at the same time the bishops are in business session.

Mayor Thomas L. Cummings was scheduled to be on the welcoming program tonight at 7 o'clock at the auditorium of Tennessee Agriculture and Industrial State College. A banquet at 9 o'clock in the cafeteria of A&I State College will follow the program.

Bishop Fountain will preach Sunday morning at St. John's Church, and Bishop D. H. Sims of Philadelphia, will preach at A&I College at 4 o'clock Sunday afternoon. Most of the pulpits of the Nashville AME Churches will be filled Sunday by the guest preachers.

Coleman said the church has more than 1,000,000 members in the United States, West and South Africa, and the island possessions. It has 8,000 churches, 7,500 preachers, and operates a dozen colleges in this and foreign countries.

Nashville, Tenn. Bureau
February 20, 1943

Sixteen Negro bishops, representing 1,000,000 members of the African Methodist Episcopal Church, concluded their business meetings here yesterday with a statement protesting discrimination against Negroes in the armed forces.

part of the statement, the bishops
annual message to their churches
which will be printed and distrib
uted to all members, and carried by
the Negro press, the signers ex
plained.

0 The Rev. A. P. Grey and the Rev.
A. L. Pinkston, both of Nashville,
were honored yesterday for 50
years in the service of the Negro
A. M. E. Church.

Daily World
Atlanta, Ga

Big Bethel A. M. E. Church will observe its seventy-eighth anniversary on Sunday, according to the announcement of Rev. D. F. Pounds, pastor. Bishop W. A. Fountain, of the Sixth Episcopal District, comprising the State of Georgia, will deliver the anniversary sermon at the eleven o'clock service.

Being the largest A. M. E. church in the state, and one of the largest in the connection, the observance of this anniversary is significant. Many of the greatest ministers and bishops of the denomination have pastored Big Bethel, and it has produced some of the strongest laymen. The choirs of the church have won wide acclaim for their magnificent singing, and the Biblical play, "Heaven Bound," was originated at Big Bethel.

A.M.E.
New York A.E.
New York, N.

New York, N. Y.

Emanuel A. M. E. Church Is Center Of Another Controversy As New Pastor Is Sent By Bishop S

Emanuel A.M.E. Church, storm

center of a controversy at the last New York Annual Conference, became the center of another controversy this week when Bishop David H. Sims transferred the Rev. A. Chester Clark from Allen AME Church, Jamaica, to the pastorate of the church, and sent the Rev. J. M. Dawkins out to Allen Church.

The youthful Rev. Dawkins, however, was objected to by the Jamaica congregation and not allowed to take church. Until the controversy can be settled, Presiding Elder C. W. Walton is in temporary charge.

It was the transfer of Rev. Dawkins to Emanuel Church last conference and the transfer of the Emanuel pastor, the Rev. Robert S. Lawrence to the New England Conference that caused a con-

d controversy which ended when most
y, of the Emanuel congregation
walked out en masse with Rev.
Lawrence to form an independent
church, the Metropolitan Commu-
nity Church which is now housed
in a commodious church edifice at
127th street and Madison avenue.

Before Rev. Lawrence was called to pastor Emanuel Church, it was under the leadership of Rev. D. Ward Nichols who became a bishop. It was one of the largest and most influential AME congregations in the East. At the annual conference held in Coronado, Bishop Sims surprised the Emanuel congregation by announcing the transfer of Rev. Lawrence to New England. The minister and loyal members of his congregation fought the transfer and the controversy only ended after Rev. Lawrence left the denomination and established his own church.

The new pastor of Emanuel, the Rev. Mr. Clarke, before pastoring in Jamaica, had pastored Bethel in Wilmington, Del., and Mt. Zion in Trenton, N. J. He is a native of Georgia and a graduate of Atlanta.

and Chicago Universities

founders of the A. M. E. Church.

For several years he was the most popular, if not the only school-master among the colored people in the Monumental City, and has been the honored instrument of preparing some of the most gifted among the youth of that day, for usefulness on earth, and glory in heaven. FEB 1 1943

FEB 1 1943

Among these now living is Mr. Clark, the poet of Little York, Pa., and the Rev. William Douglas, of the Protestant Episcopal Church in Philadelphia. When he opened his school, it was with seven-pupils, but when he left it, it contained one hundred and fifty.

Equally successful was he as a financier. When a feeding man in Sharp Street Church, he planned a system of finances which improved the original property to the amount of three thousand dollars.

He was also a writer of respectable attainments, when we take into con-

DANIEL ALEXANDER PAYNE,
efficient members of the Methodist
Church in Baltimore.

The most intelligent and eloquent of the colored officials in that place, a necessary consequence, he became the master-spirit of all the religious and literary movements.

In the difficulties growing out of the existence of slavery and complexional distinctions, he was their counsellor and guide. And when they resolved to withdraw from the M. E. Church, he became their leader, organized them into a separate and independent society, and ministered as their pastor for several years. In 1816, he served the convention as secretary, blended his work with that of Rev. Richard Allen, and by these acts became one of the

This remarkable man was born in a state of slavery, on the eastern shore of Maryland. His mother, Susan Coker, was a white English woman, who having emigrated to America in a condition of extreme poverty, was sold for her passage-money to a Maryland planter. His father, Edward Wright, was an African slave, and belonged to the same master. Being fellow-servants, Susan and Edward associated together as man and wife. The result of this union, was a noble boy, who was named Isaac, and who retained this name till he grew up to manhood, when he fled from slavery, master, till they both were able to read, and covered his flight by changing his name to Daniel. As Daniel's years multiplied his knowledge increased, and with this latter was

Daniel's master had a son, who by excessive indulgence, became so stubborn, that he would never go to school, unless Daniel was sent with him, to bear his catchell of books, and to minister to his sports. In this humble capacity, as there was no need of fighting for his liberty, he ran for it, and found an avylum in the State of New York, by the side of his young master.

Let us see what personal benefit he derived from the circumstance. While the little master was trying to learn A, B, C, so was Daniel, and by the day and the hour, he had learned them, Daniel knew them. When his boyish master was learning his A-B-C, so was the boyish slave, and thus, by the time that one knew how to spell in two syllables, the other knew also. The slave thus progressed with his young master, he became one of the most active

REVEREND DANIEL COKER FOUNDER OF THE

SOUTHERN BRANCH OF THE A. M. E. CHURCH

Christian Recorder
Philadelphia, Pa.

consideration limited advantages he enjoyed. He is the first colored anti-slavery writer whose productions have reached us. As early as 1810, he published a pamphlet entitled "A Dialogue between a Virginian and an African Minister, written by the Rev. Daniel Coker, a descendant of Africa, minister of the African Methodist Episcopal Church in Baltimore, humbly dedicated to the people of color, in the United States of America."

A copy of this pamphlet is now in my possession. It contains about forty-three pages, and may be considered a literary curiosity. After the Dialogue is finished, Mr. Coker gives us, first, "A List of the Names of the Descendants of the African Race, who have given Proof of Talents." 2d. "A List of African Churches." 3d. "A List of the Names of African Ministers in Holy Orders." 4th. "A List of the Names of African Local Preachers."

Rev. Daniel Coker was also a man of a heroic spirit, and well adapted to meet great emergencies. This feature of his character is exhibited in bold relief by the following statement, taken from a little work on Liberia, entitled "The New Republic." Before I give the statement, it is proper to inform our readers, that the Rev. Mr. Coker left this land in the first company of emigrants, who sailed for Africa, to find a home and unfettered freedom, in that deeply interesting country.

The fatal fever of that country having laid the Agents of the American Colonization Society in their graves, the author of "New York Republic" describes the effects upon the minds of the emigrants in these words: "What a pall hang upon the prospects of the feeble remnant. Their leaders fallen, without a guide, or counsellor—without protection; they were like sheep without a shepherd in the howling wilderness. But, He who led his people like a flock by the hand of Moses and Aaron, gave power to the faint, and to them that had no might, he increased strength. Before his death, Croker, (The white gentleman who led out the expedition to Liberia) committed his agency into the hands of one of the leading emigrants, Rev. Daniel Coker, a colored clergyman."

Finding himself at the head of affairs in a most perilous crisis, and feeling the need of advice, he determined upon going to Sierra Leone, as soon as the condition of the sick would allow. At that hour, with the sick, the dying, and

the dead about him, entrusted with new responsibilities, connected with the welfare of a large body of people, and the preservation of a large amount of property, with no one to counsel or befriend him, how does this new workman, on the foundations of a new Republic, stand out to light! Does he flag, or flinch, or fear? Alone, he stands with a dark present, and a darker future; but does he draw fearfully and timidly back? His language on that night of toil is truly sublime.

"We have met trials; we are but a handful; our provisions are running low; we are in a strange and heathen land; we have not heard from America, and know not whether more provisions or people will be sent out; yet, thank the Lord, my confidence is strong in the veracity of his promises. Tell my brethren to come—fear not—this land is good; it only wants men to possess it. I have opened a little Sabbath-school for native children. Oh, it would do your heart good to see the little naked sons of Africa around me. Tell the colored people to come up to the help of the Lord. Let nothing discourage the Society, or the colored people."

Herein do we read the words of a stout-hearted Christian hero! He daunted! He fearful! He dismayed! No! The work must be done, though hundreds fall in the outset. He sees that Africa must be Christianized and civilized, and stands boldly, relying upon the promises of God that it will be done.

Such is the interesting light in which Daniel Coker is placed by the hand of history. The historian quotes his words, for they were addressed to the friends of benighted Africa by Coker himself. And it is to this worth of Coker in Africa, this gathering of "the little naked sons of Africa" into a Sunday-school around him, that Bishop Allen alludes, when in the first revised edition of the Discipline he tells us, that "God had spread the work through our instrumentality, upon the barren shores of Africa."

And yet, some have meanly refused to purchase the likeness of such a man! A man whose heroic labors have shed additional lustre upon our ecclesiastical history, and through whom alone, we dare to say, that "God has spread the work, through our instrumentality, upon the barren shores of Africa."

The time, place, and manner of Mr. Coker's death we know not. Some of his descendants are still living in the British province of Sierra Leone. Some

ten or twelve years ago we wrote to one of his sons for information on the subject, but have never received a reply. Though not without fault—and who is?—I say, though not faultless, he was one of the most intelligent, active and heroic spirits, that opened the glorious career of the African Methodist Episcopal Church. The oldest circuits in the Baltimore District were cut out, and the churches planted by him. "Peace to his ashes!" Honor to his memory! God grant that we may meet him in that better and brighter land, where the redeemed of all Lord are made perfect through the blood of his Son.

DANIEL ALEXANDER PAYNE
(In Repository of Religion and Literature.)

Christian Recorder
Philadelphia, Pa.
ACTIVITIES OF THE A.
M. E. MINISTERIAL
ALLIANCE OF LOS
ANGELES, CALIFORNIA

The Alliance met in regular session on last Tuesday at First A. M. E. Church, 8th and Towne Avenues, with the president the Reverend Jonathan A. Dames, presiding. Because of the numerous activities of the organization it was decided that the Alliance would hold regular meetings each Tuesday from 11 A. M. to 12:30 P. M.

The Rev. Jno. S. Morris, minister of Second A. M. E. Church addressed the Alliance on the subject, "PRESENT NEEDS OF CHURCH LEADERSHIP."

In his development of the subject, the speaker pointed out the urgent need of individual dedication of life to the rehabilitation of our present civilization. The further need of choosing this attitude of dedication as the only way to demonstrate true devotion to Christ. The speaker touched many high points and his address which was well received was followed by several interesting comments, among those who commented were the Reverends, Frank A. Harris, Presiding Elder of the Los Angeles District, Alfred K. Quinn, pastor of First A. M. E. Church, Santa Monica, Calif., and the Fred D. Jordan, pastor of First A. M. E. Church, 8th & Towne. By unanimous consent, the Rev. Isaacs was extended a vote of thanks and requested to submit his paper the various publications of the church for a wider reading.

The question of the advisability of holding a District Conference this year, was discussed. Dr. Harris pointed out

the limitations brought about by the rationing of food, gas and rubber. It was finally decided that a one day session might be held at the descretion of the Presiding Elder and that each delegate would be required to bring a lunch and financial contribution from his church, thus eliminating the problem of feeding by the entertaining church.

MAY 6 1943
At the close of the meeting, the Rev. Jordan was asked to present the visiting brethren. Rev. B. W. Wheaton, pastor-evangelist of Dallas, Texas was then introduced and expressed his delight at being present in a few well chosen remarks. Feeling that his stay in Southern Calif., would be indefinite, he accepted feeling that his stay in Southern California would be indefinite, he accepted the invitation of the President to join the Alliance. The Rev. W. L. Davis, another Evangelist of the Oklahoma Conference who has also been enjoying an indefinite stay in this section, was

next presented and was extended similar courtesies of the Alliance. The Rev. Davis expressed his intention of leaving for the East in a few days and made a contribution of \$5.00 to the Inspirational Hour Radio Fund. The Alliance adjourned to meet next Tuesday at 11 A. M., when the results of our recent radio broad casts will be discussed.

MAY 6 1943
Chicago Defender
Chicago, Illinois
11 AME Bishops At
New York Confab

NEW YORK—While here to attend the missionary mass meeting held on Wednesday night at Town Hall, a group of AME ranking churchmen, including eleven bishops and four ministers, met with President Charles F. Wesley of Wilberforce university at Hotel Theresa, to discuss vital war-time problems of the big Ohio school. The group comprised members of the Wilberforce executive committee. Those attending the conference were Bishops D. H. Sims, Reverdy C. Ransom, Fountain, John A. Gregg, Noah W. Williams, Henry Young Tookes, Frank M. Reid, G. E. Curry, A. J. Allen, S. L. Greene and R. R. Wright, Jr., and the Revs. C. E. Stewart, W. H. Peck, G. W. Baber and L. L. Berry. Dr. Berry, who resides in New York, was in charge of arrangements for the visiting churchmen and educators.

Bishop Wright In Keynote Talk To AME's Today

Daily World
Other Bishops
Are Here For
State Congress
Atlanta, Georgia
By DAVID NORRIS

Bishop R. R. Wright, prelate of the A. M. E. Church in Kentucky, and Tennessee, and for four years resident bishop of South Africa, will deliver the keynote sermon this morning at 11 o'clock at the 35th session of the Georgia State Christian Education Leadership Congress at Cosmopolitan A. M. E. Church.

A. M. E. leaders from all sections of the state poured into the city Tuesday for the opening sessions. The presiding elders of the state conferred with Bishop W. A. Fountain at the morning session, while registration was held during the afternoon. At a program of welcome Tuesday night, the Rev. R. H. Porter presided and greetings to the visitors were brought from the Rev. E. W. McMillan, representing the Interdenominational Ministerial Alliance; Rev. Roland Smith, Baptist Ministerial Alliance; J. B. Blayton, Negro Chamber of Commerce; Dr. R. E. Clement, of Atlanta University and affiliated institutions; Dr. R. A. Billings, A. M. E. Churches of Atlanta and vicinity, and Dr. W. A. Fountain, Jr., of Morris Brown College. Response was given by the Rev. H. W. Murph.

CHAPLAIN IS HERE

Dr. A. S. Jackson of Washington, D. C., Chaplain E. H. Warlar, a former Atlanta pastor, and the Rev. J. S. Brookens, of Mobile, Alabama were guest speakers before the Presiding Elders' Council and the Trustee Board meeting of Morris Brown College Tuesday morning. President Fountain made a report before the body and was commended for his fine work.

The program today will begin at 10:30 this morning with the Revs. H. C. Carswell, presiding elder of the West Atlanta District; the Rev. W. A. Green of the Bainbridge district; the Rev. A. A. Duncan of the East Columbus district, and the Rev. D. W. Stephens of Waycross, taking active part in the state-wide

Dr. S. S. Morris of Nashville, Tenn., will deliver the sermon Friday morning, while the annual mission day morning and graduation exercises will be presented Friday night.

Bishop George E. Curry will speak at the institute delegates Thursday morning, while a forum on mission work will feature the night session.

Bishop H. Y. Tookes, prelate of the Eleventh (Florida) Episcopal District, will deliver a special address on evangelism at Cosmopolitan A. M. E. Church. Participating in the



Bystander
Des Moines, Iowa

bureau of Public Relations U. S. War Department
FIRST TELEPHOTO PICTURES FROM SOUTHWEST PACIFIC
—This photo was among the first to be relayed from the U. S. Army Signal Corps Radiotelephoto station just set up in the Southwest Pacific Area. This new radiotelephoto hookup will give the American public the same day-by-day spot news pictorial record of the war in the Pacific as they have had from the Mediterranean theater. Seven minutes is the time required to send a photograph and its accompanying caption from the Signal Corps Radiotelephoto station in the Southwest Pacific to the receiving station in Washington, D. C. The caption follows:

"Signal Corps Photo—July 25—Bishop John A. Gregg, Head of the African Methodist Church in the North Central United States, who is making a visit of Army units in the Southwest Pacific Area, fondles the pet Koala bear adopted by PFC Sammy Hurt, Norfolk, Virginia, a member of an American Army Ordnance Unit. With him (right) is Major (Chaplain) John A. DeVeaux of Jacksonville, Florida."

AFTER TRAVELING 10,000 MILES IN SOUTH PACIFIC, BISHOP GREGG TELLS ABOUT HIS EXPERIENCE

Editor's Note: Bishop John A. Gregg, of the AME church, is on a morale boosting mission among Negro soldiers stationed in the Southwest Pacific area. While here he is the personal representative of the President and the Federal Council of Churches. He is accompanied by his chief aide, Maj. (Chaplain) John A. DeVeaux, on detached service from the 93rd Division. The following article was written exclusively for

The Plaindealer
Kansas City, Kan.
the Associated Negro Press.
Somewhere in New Guinea

Aug. 20. (ANP)—This trip has given me the most wonderful experience of my life, and my escort, Maj. John A. DeVeaux, has been a most amiable and helpful traveling companion. We have received the most courteous treatment from the commanding general, and other officers of all ranks, and have been domiciled in the highest headquarters, the best hotels and the most exclusive

clubs.

Already, we have flown more than 10,000 miles over vast areas, great lakes and bays, lofty mountains, long stretches of timbered forests, where they say that no human foot has touched for 100 miles, and other stretches for many more hundreds, where only the "Fuzzie Wuzzies," the native

One feels like he has stepped with "Alice in Wonderland," behind the looking glass, for the flora and fauna of this part of the world are different from any other part of the globe. It is the land of the wattle and other strange flowers, trees and shrubs, and when it comes to animals, it has done my heart good to note from her usual pattern to make something entirely different, for it is the home of the kangaroo, the wallaby, the koala bear, the emu, and the kangaroo.

Our forces over here have done, and are doing, a remarkable piece of work, of which we can be justly proud, and which history must record as of most vital importance to the conduct of the war. Many have been here a year and a half, and they are naturally somewhat homesick.

Three engineer corps have done a most outstanding work in building roads in the most inaccessible places. We have seen them at work and play, we have seen them engaged in skilled work, handling delicate and intricate machinery, manning signal corps, with their own field platting the sites for hangars, revetments and camps, and in their offices, making drawings and blue prints.

We have seen men under arms, who had received the "alert" and were ready to go forward "somewhere." One trip outlined would have carried us into the actual combat zone, but the general said the danger was too great, and refused to let us go. We sat six and a half hours one day at an airport, but our plane was grounded, and air transports which were carrying food and ammunition to the fighting forces were turned back because a squadron of Japanese planes, which they call "bandits" was headed our way.

But we were close enough to see swarms of fighter and bomber planes take off to engage them, and the next day we talked to some who had engaged in the battle, where several Japanese planes had been shot down. You may

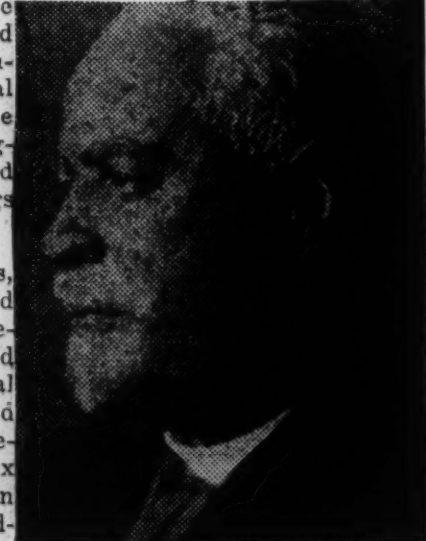
be sure that there was a dear of excitement and speculation with us.

We were entertained at dinner one evening by a captain, commanding officer of a group, at which 22 Negro commissioned officers sat, including the host, a major, several captains and lieutenants, three war correspondents and two Red Cross workers.

We have visited many camps, held scores of meetings, and tried to bring cheer and goodwill to the men from the folks at home. Many have come to us with their problems, and we have tried to help them. We have gone into the hospitals to see them, and it has done my heart good to note the pleasure on their faces to see someone from home.

The program outlined has been an extremely busy one, but I have enjoyed every moment of it, and every mile traveled. I have been fortunate not to be sick a moment, nor, thus far, to have suffered any harm. I suppose the many "shots" for immunization have taken care of the sickness, and I am sure that God has protected us.

Negro Soldiers Credit To Race Bishop Says Christian Recorder Philadelphia, Pa.



By DOROTHY BENYAS

America's Negro soldiers are proving a credit to their race as well as to their country everywhere the Stars and Stripes now flies, according to Bishop John A. Gregg, head of the African Methodist Episcopal Church, who was appointed by President Roosevelt to visit Negro troops in the South Pacific and other battle areas. Bishop Gregg is now in Honolulu. As a member of the fra-

ternal council of Negro churches in America, he represents 11 denominations, 40,000 churches and a membership of 4,000,000 souls.

He reported happily yesterday that Australia had opened her doors to Americans regardless of race, creed or color and in an interview with General MacArthur he learned that "our boys are doing a mighty splendid job wherever they had been assigned to duty."

Negro Soldiers Praised

"General MacArthur praised our colored boys for their long and loyal service," the Bishop said. "He told me that they deserve great credit for a mighty fine record." The general received me both at his headquarters and at his home. Brig. Gen. Johns, the commanding officer of Negro engineers down there, complimented them on the fine piece of engineering work they had done at Mt. Isa. Without their skillful contribution, several important battles we won might have been lost, he said. But every commanding officer of our Negro troops, from General MacArthur down, had only warm praise for the men under them and for the service they gladly give their country. Our colored boys make excellent jungle fighters. Everyone thinks his is more than a match for the Japs."

However, many are a little homesick, even the officers admitted it, Bishop Gregg said. He found this true especially in New Guinea. Very few of the homesick troops had ever been away from home before, but in checking on their facilities for recreation, he discovered the Red Cross looking after their needs in a most commendable way.

"In Sydney and Brisbane especially, Red Cross recreation centers are taking splendid care of our troops," he added. "The one our army established in Sydney was turned over to the Red Cross because of their exemplary methods of handling recreation needs. I carried a message of cheer to my people everywhere, which raised morale about two percent. Actually, the superior officers claimed, it was 20 per cent effective. I found this all the way over the circuit of American outposts. Our boys were anxious to speak and shake hands with someone who just came out from home. But they are more anxious to get this war job done thoroughly yet quickly as possible so they can sail for home. Meantime, they throw all they have into the tasks assigned to them and never complain. We were supposed to take them in spirit—Strange to say, the larger groups came from the southern states."

Proud Of Record

The Bishop is very proud of the record of the colored troops. His people are chalking up in this historic struggle. He commented further, "All Negroes in America can point with pride to that record, even ex-nationals. In the last war the first two Americans comrades down under that if they would represented among our colored troops."

His escort attendant, Maj. John A. DeVeaux, who was appointed to accompany him on this mission, would promise his comrades down under that if they would only hold the line till his regiment

the war would be finished in time, Bishop Gregg recalled. This anecdote, he thought, illustrated how eager all Americans of his race felt to help polish off the Axis quickly. Bishop Gregg went out to South Africa as a missionary teacher from 1903 to 1906. When he was elected Bishop of the A. M. E. Churches in America in 1924, he went back to the same field and served from 1924 to 1928.

Speaking informally Thursday morning to an assembly of army and navy chaplains, he related some of his experiences gained on this journey of many thousands of miles. He got within eight miles of Buna, the Bishop said, and was itching to go further but military authorities warned him not to try because it was too hot there even for a chaplain. When he was called to the White House to prepare for his mission, the President's secretary advised him that he would have to fly as well as be able to withstand hardships, Bishop Gregg said.

"That suits me fine," he answered. Yesterday he admitted it was still "fine" for chaplains of the various organizations had received him "splendidly" and every commanding officer, every general all down the line had proved most kind and considerate.—Honolulu Advertiser.

Western Carolina Appointments Read At Final Meeting

Durham, N. C. Herald
November 15, 1943

Bishop M. T. Davis Preaches At Last Conference Rites

The 51st annual session of the meeting of the Western North Carolina Conference of the A. M. E. Church was concluded at the St. Joseph A. M. E. Church here yesterday with Bishop Monroe H. Davis, Baltimore, Md., head of the Second Episcopal District of the church, delivering the closing sermon, and reading the appointments. Prior to his sermon, Bishop Davis inaugurated plans to memorialize the late Mrs. Minnie Sumner Pearson, who, before her death in September, 1940, was for 40 years president of the State Home and Foreign Missionary Convention of the A. M. E. Church. Mrs. Pearson was the wife of Prof. W. G. Pearson, well known educator. In addition to her duties with the missionary organization, Mrs. Pearson was also first vice president of the general A. M. E. Church.

The St. Joseph choir rendered

music for the occasion. Bishop Davis lauded the cooperative spirit of the people of Durham and designated several persons whom he said had been unusually helpful in promoting the conference and contributing to its success. Those designated by the bishop included: Prof. W. G. Pearson, retired educator, whose contribution to "the cause of education not only of the Negro people but to the people of the country was termed significant; Dr. J. N. Mills, local physician and prominent layman at St. Joseph Church; Attorney C. J. Cates; Lt. Col. A. H. Derricks, from a nearby Army camp, and descendant of one of the church's outstanding bishops; C. C. Amey, business manager at the North Carolina College for Negroes, who was credited with handling a considerable part of the arrangements for the conference; and Dr. C. C. Spaulding, insurance and banking executive.

Learning, religion, liberty and science, though sometimes set back, are always revived, the prelate remarked. "In our own day," he said, "We are living contemporaneously with a revival of the beautiful in art and the wonderful in science. This is, indeed, a revival of science through which we are passing now."

Bishop Davis pointed out that though the marvels of the natural sciences continue to astound mankind, the advances in speculative science have also been great. Following are Bishop Davis' appointments:

DURHAM DISTRICT

Dr. D. Williamson, presiding elder; St. Joseph, J. A. Valentine; St. Paul, G. W. Troublefield; Roxboro Circuit, G. S. Gant; Graham Circuit, J. N. Rieves; Hillsboro Circuit, P. O. James; Saxapahaw Circuit, C. R. Malloy; Effland Circuit, F. D. Morgan; Milton Circuit, A. D. Dilworth; Yanceyville Circuit, B. H. Lucas Jr.; Emanuel, S. F. Parks; Rougemont, Miss., T. W. White; Leesburg, Miss., to be supplied; Community, Miss., J. D. Treadwell.

RALEIGH DISTRICT

Dr. G. W. Larkin, presiding elder; St. Paul, C. C. Scott; St. Matthew, J. D. Davis; St. John Circuit, J. A. Hunter; Pittsboro Circuit, M. C. South; Sanford Circuit, A. L. White; Laurinburg Circuit, A. J. Holman; Zion Chapel Circuit, G. M. Parnell; Method Circuit, S. A. Thompson; Aberdeen, J. R. Bridges; Cary Mission, to be supplied; Louisburg, Miss., G. R. Perry; Boylan & Garner, Robert Lorraine; Erie Mills, G. E. Worthy; Kirtland College, W. H. Tynes.

MORGANTON DISTRICT

Dr. J. D. Cowan, presiding elder; Gaston Chapel, J. E. Holt; St. James, C. A. Strowd; Bethel, B. H. Lucas; Mt. Pisgah, L. E. Monroe; St. Paul, H. Clarence Walker; Shiloh Circuit, W. T. Harris; Glen Alpine Circuit, R. C. Crutchfield; Mars Hill Mission, J. C. Wright; Bridgewater Mission, T. Moore; Yadkin Valley Mission, to be supplied; Adako Mission, J. D. Smith; Bethlehem, Mission, Bishop Hemphill; Dickerson Mission, W. A. Carlton; Marion Mission, to be supplied.

GREENSBORO DISTRICT

Dr. H. B. Barkley, presiding elder; Bethel Station, W. C. Cleland; James Station, R. W. Williams; Bethel Mission, J. W. Tabrow; Bethel, Reidsville, M. L. Johnson; St. Paul, Mt. Airy, J. O. Foster; Burlington Circuit, C. L. Strowd; Liberty Circuit, E. F. King; Altamahaw Circuit, Jeffries; E. Burlington Circuit, C. Steele; S. Greensboro Circuit, to be supplied; Persimmon Grove Mission, E. D. Bailey; High Point Mission, A. M.

Jones; Oak Ridge Mission, A. A. Burman; Mt. Pisgah and Old Elizabeth, to be supplied.

Savannah, Ga. Press

November 14, 1943

Allotments Are Made at A. M. E. Conference

BY REV. W. O. P. SHERMAN
MARIETTA, Ga., Nov. 13. — The mission pastors at the North Georgia African Methodist Conference were given a big lift by the conference branch missionary society Saturday, each pastor was given his annual allotment by the organization. Bishop Fountain said he could not be happy when the struggling pastor and his family was in need and suffering, and it was a happy pleasure for him to help them and make them contented and push them forward. The bishop made a strong impression in his message and was loudly cheered at the close.

Rev. S. M. McClendon, a former Georgian who had just returned to the conference from Arkansas where he had been engaged in evangelistic meetings, reported a successful season with a report of 240 converts in his travels since last conference which was held last year at Jefferson, Ga., in the Washington district near Atlanta. Sister J. W. Witherspoon of Rome, all of the Alabama Conference, were presented. The conference received invitations to hold their next session (1944) at Newnan, Athens and Rome. It will be decided just before the conference adjourns. The conference adopted resolutions requesting the delegates elected to the general conference to contact the bishops and the Episcopal committee and request the return of Bishop Fountain to Georgia to serve the next quadrennium. The resolution was read by Rev. J. F. Moses, presiding elder of the Marietta district and leader of the conference signed by Revs. W. B. Lawrence, A. M. Roberts, D. W. Wiggs, B. B. Wright and J. F. Moses, the elected delegates.

Reports released by Rev. D. Norris, statistical secretary, showed that there were 3,000 Sunday school scholars in the conference; 2,000 Christian endeavor members; 100 Sunday school teachers; 44 local preachers; 95 class leaders. The local Turner Chapel, A. M. E. Church, was used for a hospital during the War Between the States and is a historical church of our people in this part of the state. Plans are being made for closing the conference Sunday afternoon, at which time the bishop will read the new assignments. The conference Sunday school will be conducted by the conference Sunday school superintendent, G. S. Hardeman. The review and lecture will be made by President W. A. Fountain, Sr., and Dean C. L. Hill. The closing sermon will be preached around the noon hour. The crowd that will attend Sunday will be given dinner by the local churches in the hall across the street, facing the church.

Bishop Fountain will make the closing address and give the fatherly advice to those who will be given their appointments for the new conference year. All the pastors on the Marietta,

Rome and Athens districts reported 100 per cent.

The two choirs of Turner Chapel Church will render special music Sunday at the closing session.

High Dignitaries At A.M.E. Rally

Montgomery, Ala., November 7, 1943. Many ministers high in the Councils of the Connection were visitors at the 49th Central Alabama A. M. E. Zion Conference at the Thursday session at the Mt. Zion Church.

These visitors include the Right Rev. William Jacob Walls, A.M., D.D., LL.D., of Chicago, supervisor of the Fourth Episcopal District; Dr. Herbert Bell Shaw, Secretary of the Relief Department of the Church; and the Rev. S. P. Perry, Durham, N. C., who delivered the noon hour speech, "The Challenge to Adventure." In the afternoon session, the Revs. J. W. Wells, W. E. Carson, E. A. Grennet and C. G. Trotter, all of the Alabama Conference, were presented.

Negro Education was the theme of the evening session, at which Dr. H. B. Shaw, of Wilmington, N. C., spoke to the conference on "Knowing Where Jesus Is." Agiven to worship and the bishop's commensurate offering was raised for the Lomar-Hannon Junior College at Greenville.

The conference was greeted by Bishop Walls, who also addressed the conference Friday morning when his topic was "Lessons From the Russian Church."

Bishop E. L. Madison, A.M., D.D., is the presiding officer of the conference.

These delegates were elected to the general conference: The Revs. W. M. Bascomb, C. W. Turns, J. R. Wingfield, S. H. Marion, A. Newman and A. W. Murphy.

Alternates are the Revs. J. C. A. Wright, J. A. Stringfield, W. M. Smith, David Carter, N. D. Crawford and J. R. Shepherd.

Negro Methodists Open Conference

October 21, 1943. The annual Alabama Conference of the African Methodist Episcopal Church was opened yesterday morning at St. John A. M. E. Church. The presiding just in appointments safe-guarding the elders were: The Revs. A. J. Polk, H. M. Walker and E. S. Singleton, of the Montgomery, Camden, and Prattville districts. A large opening crowd witnessed the spiritual opening with the Rev. Dr. Wright preaching the keynote sermon, "The Purpose of the Gospel." Holy communion was celebrated with Bishop D. Ward Nichols, presiding bishop, ninth district, and cabinet participating. General officers in attendance were: Dr. A. S. Jackson, financial secretary; Dr. S. S. Morris, general secretary, re-

ligious education; Dr. L. M. Hemmingway, secretary, church extension; Dr. M. W. Thorton, acting editor, A. M. E. Review; Dr. E. C. Hatcher, editor, Southern Christian Recorder; Dr. Staunton, general secretary, American Bible Society; Dr. G. T. Sims, secretary, general conference.

The A. M. E. Church has 65,000 members in Alabama comprising six annual conferences and 22 presiding elders.

One of the outstanding events of the day was a meeting between Bishop Nichols and Gov. Chauncey Sparks in which Alabama's chief executive pledged his cooperation in the development of ideals and progress of the Negro people.

Raleigh, N. C. News & Observer

November 14, 1943

NEGRO CHURCH SESSION BEING HELD IN DURHAM

Durham, Nov. 13.—(P)—The Western North Carolina Conference of the A. M. E. Church will come to a close tomorrow morning with the sermon by Bishop M. H. Davis of Baltimore.

At the close of the sermon Bishop Davis will read the appointments. It was announced today that the next conference will be held in Asheville next November.

Ordination ceremonies were held on this morning and tomorrow will be given to worship and the bishop's sermon.

Members said the conference was one of the most successful in its 51-year history.

Christian Recorder

Philadelphia, Pa.

SENIOR BISHOP FLIPPER'S ADMINISTRATION SOMETHING NEW UNDER THE SUN

Un-paralleled in the history of the A. M. E. Church in South Carolina, Senior Bishop J. S. Flipper, Presiding Bishop of South Carolina has given the old Seventh Episcopal District a matchless administration. His advent as Presiding Bishop of the Seventh District found it to be "No Man's Land."

Previous administrations were short-lived, his preachment of peace and love-freedom-personified—careful and just in appointments safe-guarding the people's funds—all men equal with equal opportunities, survival of the fittest notice, but not magnified. Today the A. M. E. hosts, leading laymen, ministers, faculty and student body of Allen University Trustees Executive Board Alumni Association all are loud in his praise and many encomiums being heaped upon him.

Allen at its best

August 12, 1943
The Church and University are in

to the A. M. E. Church. As Pastor, Chairman of the P. E., College President, Chairman of the Episcopal Committee, Secretary of Bishops Council, Senior Bishop, and Presiding Bishop of South Carolina, she is now in her coil saying to the episcopate "Don't Tread On Us."

—J. E. Thomas, P. E. Secretary—Trustee Board Allen Univ.

12-1943
Tribune
Philadelphia, Pa.

AME

Virginia AME's End Session
After Churches Raise \$15,000

Payne college in Birmingham, Ala., last month Bishop R. R. Wright was present as guest. Bishop D. Ward Nichols, (pictured on right) who has served the Alabama connection three years, presided.

Sidelights At AME Bishops' Council In St. Louis, Mo.

By J. S. BENN

ST. LOUIS, Mo., July 8—A cross-section regarding outstanding men attending the Bishops' Council and Connection Council here last week, who aspire for office in the AME church connection and seek the suffrage of delegates at the General conference in Philadelphia in May, 1944:

There are George W. Baber, the successful pastor of Ebenezer, in Detroit, and J. S. Johnson, whose work at Vernon Chapel in Tulsa, Okla., is little less than remarkable; Dr. G. Wayman Blakely, at Bethel, in Little Rock, where he has increased the membership and freed the church of debt; Dr. Charles E. Stewart, beloved pastor of Portsmouth, Va., accomplished musician and great pastor; Dr. T. J. Miles, of Columbia, S. C., whose work in fostering African Methodism entitles him to commendation; Dr. George T. Sims, the proficient presiding elder in the Bessemer district, in Alabama, whose efficiency as secretary of the General conference puts him in the forefront as a national figure in church affairs. Dr. J. Winsome Mason, pastor of Allen, in Philadelphia and executive secretary of Bishop Sims, entitles him to favor- able commendation.

Dr. J. H. Baber, of Little Rock; Dr. Carey A. Gibbs, of West Palm Beach, Fla., is Florida's favorite; Dr. M. R. Wilkes, of Allen Temple in Atlanta and smiling Dr. L. H. Hemingway, of the church extension department make them national figures worthy of support. Among the giants seeking Episcopal honors are: Dr. Joseph Go-Haithcox, 15; J. H. Clayborn, 13; Frederick D. Jordan, 12; T. J. Cleveland at St. James as well as in the community make him worthy for elevation to the highest office in the gift of the church. Dr. A. O. Wilson, popular pastor of St. James in News, Orleans, La., shows he is bishop material. Dr. D. Ormonde Walker, Lewis, four each. Those receiving less than 4 votes included: G. W. Martin, J. R. McCleddon, C. Charleston, O. Sherman, Wm. H. Peck, G. H. Davis, W. M. Wright, G. T. Babcock, M. R. Dixon, Jr., A. Wayman Ward, J. W. Hair, Frank R. Veal, F. H. Booker, T. J. Davis, W. R. Wilkes, C. M. Love, A. J. Morris, D. D. Davis, M. L. Barnes and W. A. Davis.

Here are some of the active churchmen who seek general office in the AME connection: The Rev. J. P. Duhart aspires for secretary of missions. Mr. O. M. Travis, of Monticello, Ky., for secretary of education; Rev. L. M. Moore, presiding elder of the Miami district of the South Florida conference seeks church extension. Rev. R. W. Rodgers, presiding elder of the New Orleans district, is a candidate for church extension. Rev. M. E. Jackson, pastor of St. James at Newark, N. J., is a candidate for secretary of education. The Rev. Dr. B. M. Hughes, presiding elder of the Louisville district, is a candidate for church extension. Then too, Dr. T. M. Greene, pastor of Bethel church, Pittsburgh, Pa., is a strong contender for the post of church extension. Rev. Floyd W. Thompson, pastor Bethel church, Keesport, Pa., is a candidate for secretary-treasurer of church extension.

There was such a large number of aspirants for the bishopric attending the Bishops' and Connectional council here that a staff correspondent of The Pittsburgh Courier felt it would prove quite interesting to conduct a ballot poll in an effort to discover the trend of opinion among the delegates as to their favorite for elevation to the highest office in the gift of the church. Indications point to the election of four new AME bishops in Philadelphia next May at the General Conference. One hundred and thirty persons were asked to write the names of their favorite candidates for bishop. Not less than one nor more than five. A tabulation of the 130 ballots resulted as follows: George W. Baber, 73; Joseph Gomez, 62; D. Ormonde Walker, 47; Carey A. Gibbs, 41; George T. Sims, 40; Charles E. Stewart, 34; E. A. Adams, 30; I. A. Bonner, 25; G. W. Blakely, 18; J. S. Johnson, 18; L. H. Hemingway, 17; J. Otis High Hill Sunday school choir. The public is invited.

tension department. The Rev. J. S. Benn is editor-manager of the So-ordinator, official organ of the First Episcopal district.

Baber, Gomez, Walker, Gibbs, Sims Lead In Straw Vote For AME Bench Of Bishops

Stewart, Adams, Bonner, Blakely, Johnson Are Runners Up in the First Ten

ST. LOUIS, Mo., July 8—There was such a large number of aspirants for the bishopric attending the Bishops' and Connectional council here that a staff correspondent of The Pittsburgh Courier felt it would prove quite interesting to conduct a ballot poll in an effort to discover the trend of opinion among the delegates as to their favorite for elevation to the highest office in the gift of the church. Indications point to the election of four new AME bishops in Philadelphia next May at the General Conference. One hundred and thirty persons were asked to write the names of their favorite candidates for bishop. Not less than one nor more than five. A tabulation of the 130 ballots resulted as follows: George W. Baber, 73; Joseph Gomez, 62; D. Ormonde Walker, 47; Carey A. Gibbs, 41; George T. Sims, 40; Charles E. Stewart, 34; E. A. Adams, 30; I. A. Bonner, 25; G. W. Blakely, 18; J. S. Johnson, 18; L. H. Hemingway, 17; J. Otis High Hill Sunday school choir. The public is invited.

The celebration of J. W. Moore's fiftieth anniversary as superintendent of the High Hill A. M. E. (Negro) Sunday school will be held at the church this coming Sunday evening at 8:30 o'clock. There will be preaching by the Rev. S. W. Fordham, pastor of Mt. Olive station, and music by the High Hill Sunday school choir. The public is invited.

There will be a special program at night rendered by the Friendly Four Quartet and the Junior Choir of Wilson's Mills, assisted by the Methodist choir and quartet of Ctaylon and other communities. There will be a special program at night rendered by the Friendly Four Quartet and the Junior Choir of Wilson's Mills, assisted by the Methodist choir and quartet of Ctaylon and other communities.

Bishop Gregg Leaves on Pacific War Fronts' Tour

Washington, D. C.—Bishop John A. Gregg of Kansas City, Kansas, Bishop of the Fourth Episcopal District of the African Methodist Episcopal Church, has left for the Pacific war fronts to visit Negro troops of the United States Army, the War De-

Gibbs, Sims Lead In Bench Of Bishops

Chaplain (Major) John A. DeVeaux, also of the A.M.E. church, the Army's senior Negro Chaplan, whose regular assignment is with the 93rd Infantry Division Before leaving for overseas Bishop Gregg addressed 2,00 Negro troops in one West Coast area.

Asked by his own church to go overseas with a message for fighting men on various fronts, Bishop Gregg was later invited by the Fraternal Council of Negro Churches to be its representative.

Bishop Gregg, 66 years old, is a native of Eureka, Kansas. His home is 1150 Washington Boulevard, Kansas City, Kas., and his official address 3416 Michigan avenue, Chicago. He is a former president of Wilberforce University, Ohio, and of Edward Waters College in Jacksonville, Florida. He was elected president of Howard University in 1926, but declined this position in order to return to South Africa, where he previously had served as missionary and bishop.

Morganton, N. C., News-Herald
October 5, 1943

NEGRO NEWS

GLEN ALPINE NEWS

On Sept. 26 at McElrath Chapel A.M.E. church there was a contest rally between the Shiloh Circuit and the Glen Alpine Circuit, at which time Shiloh Circuit raised \$292.00 and Glen Alpine raised \$309.00, making a total of \$601.00.

Each captain on both sides played their full part in making this rally a success—Mrs. Lillie Shade, sponsor, and Rev. R. C. Crutchfield, pastor of Glen Alpine Circuit, and Rev. T. P. Moore, pastor of Shiloh Circuit.

Smithfield, N. C. Herald
October 1, 1943

TO LAY CORNER STONE FOR NEGRO CHURCH

WILSON'S MILLS, Sept. 29.—A rally and cornerstone laying will be featured at Union Hill A. M. E. church of Wilson's Mills Sunday, Oct. 10 at 3 p. m.

Bishop M. H. Davis, of the second Episcopal district of the African Methodist Episcopal church, will be one of the guest speakers. Other speakers will be Prof. W. R. Collins of Smithfield, Rev. C. L. Stephens of the Fayetteville district, Prof. N. A. Canaday of the Clayton school; Prof. S. R. Holt of the Four Oaks school; Prof. Wilson of the Selma school.

Music will be furnished by singers from the schools in Smithfield, Selma and Clayton and by choirs from Clayton, Bethel, Wilson's Mills and Community.

There will be a special program at night rendered by the Friendly Four Quartet and the Junior Choir of Wilson's Mills, assisted by the Methodist choir and quartet of Ctaylon and other communities.

Christian Recorder Philadelphia, Pa. BISHOP GREGG'S TOUR August 12, 1943

BISHOP JOHN A. GREGG is currently a spiritual ambassador to the boys in the Southwest Pacific theatre of war. He is the representative of the Fraternal Council of Negro Churches, having been approved for the tour by President Roosevelt.

The Bishop was welcomed in Australia by General McArthur and has been making close observations of the conditions surrounding the existence of our boys in these far-flung war zones.

The visit and addresses of Bishop Gregg are having a good morale-boosting effect on our boys and will doubt-

less spur a closer attentiveness to factors which have been notably less than congenial. When the bishop returns and makes his report it is to be hoped that the responsible men in government and our armed services will give careful attention to its contents and act in accordance with its recommendations. For Bishop Gregg is an educator, churchman and citizen who observes intense.

12-1943

THE NEGRO CHURCH Christian Recorder

By BISHOP REVERDY J. H. HIL-VERDY

Philadelphia, Pa.

People who write and speak about the "Negro Church" have in mind as its most conspicuous example, the African Methodist Episcopal Church. We are want to describe how Richard Allen and his followers arose from their knees in St. George Church, Philadelphia. Through the years, other groups of Negroes have arisen in protests of various kinds. But this group has the depth of conviction, freedom of spirit and strength of will to stand up after they had arisen. The important thing is, not that they went out but that they stayed out once they had left. That is why they belong to History. That is why the African M. E. Church, with one hundred and twenty seven years of organized life behind it, is the greatest living monument to the ability and capacity of Negroes to rise above the race on an equal soil. Today all sorts of diagnosticians are filling the air with dire prophecies that the ill which afflict it are about to cause it to totter to its fall.

I do not say there is nothing wrong with it. But I do declare—it has a sound body, a strong heart, and courageous spirit for any adventure in behalf of God and the race. Its mind is sound enough and willing to be instructed where it does not know or understand. It has always had faith; faith in itself and faith in its leaders. For this very reason, if it has ever stayed from the path of its high purposes, it is because its leaders have put it on the wrong track. If it has ever murmured or sulked in its tents, it has been against betrayal, because it lay prostrate under burdens it could not bear, or because it has ever lost faith in the strength and ability of the Negro Church to carry on.

Its chief peril, or menace, is not from without, but from within. From without, the intelligentsia of our race may sneer at our termerity to chart our course without their Superior council or their aid, or point with alarm to incompetent or treacherous officers, who here and there may be found in places of responsibility and command. From without, Negroes allied with rich and powerful white religious organizations may look with derision upon the scope and strength of our activities compared with the stronger arms upon which they lean. From without, stand always the white man's traditional attitude of opposition, skepticism, patronizing tolerance, with now and then a crumb of substantial pity dropped as to an ap-

States plans to combine, or scrap, many

That Within

From within, we have Ignorance haunting itself with assurance in councils of authority and in seats of power. From within, a host of ecclesiastical freebooters who seek through political methods of combination and organization to over ride and set aside men of outstanding merit, character, and ability, and literally seize control of the government and machinery of the church. Within, a few strong unscrupulous men inflated with desire for personal honor, authority and power, or so filled with greed for money they would enrich themselves at the expense of the church.

Now be it understood, this Negro Church is not calling for an outside pilot to be sent abroad, nor does it stand in need of being towed to its destination. It shall continue to proceed under its own steam, with its own chosen officers and crew in full command.

There are enough bishops, general officers, ministers and laymen, who are neither timid nor afraid, to thoroughly cleanse our denominational temple of its alleged defilements and give a new lease of life, service and influence to the heritage we have in the A. M. E. Church.

But let the delegates to our General Conference in Philadelphia, next May take notice: it is not going to be a picnic, or pleasurable holiday, but a battle against hold and determined reactionary spirits, the discarding of brazen effrontery of corrupt, ignorant, or incompetent men who will resort to any means, or methods, to gain control of the administration and destiny of the Church.

This is line with the vision of the General Conference in 1932. If the government of the United States plans to combine, or scrap, many

AME

of its departments in the interest of individual, or party, supporting political economy and efficiency, cannot the A. and social justice and equality. Many persons have written asking me to state my programme. The above is my answer. But this will get us nowhere unless the delegates to our next General Conference have the courage and the will to elect men of spirit, courage and ability to bring them to pass.

We have more need for two Publishing Houses than a man has for six fingers.

Some of our multiplied church periodicals, which were conceived in politics and have been kept alive by the same token, should be combined, or discontinued.

We should have courage to tackle the woeful waste lack of authority and centralisation corodination between the two great missionary societies among our women and the Missionary Department of the general church. With glory and honor enough for all, we should urgently lead the way to unite into one body these two powerful organizations among our women.

To Survive, the A. M. E. Church must Be Different

This church can have no special appeal if it is nothing more than a Copy of the activities of other Negro Churches and an echo of the Programme of the great white denominations. It must promote a program for the church and race that is vital and Militant. Ninety-five per cent of its members are common laborers and domestic servants. It should have a program to prepare and assist them for intelligent and efficient service. Along with this, through public sentiment and by legal means, it should fight to protect them from exploitation and oppression.

Admittedly the National Association for the Advancement of Colored People is the militant group in this country. But the A. M. E. Church is far more thoroughly and compactly organized. Each pulpit should be a fearless platform and each church a free forum where the convictions and aspirations of the race could find expression and financial support.

It should keep in vital touch with every agency and organization willing to cooperate for the economic and social protection and advancement of the race. Certainly the A. M. E. Church has had its fill of bishops and ministers in politics. In so far as this relates to their purely personal interests we should forever condemn it. But this church should be the most militant foe of political injustice and betrayal and the ally, friend and supporter of every in-

There is nothing sacred about the person of a bishop as there is no infallibility about the opinions of the bishops either individually, as a whole. Those who can not keep step with the march of events and the call of the times should either be withdrawn or be set aside.

If we would go into battle we must strip for action. Are you ready? Is the Negro Church as represented by the African Methodist Episcopal Church ready to go on the firing line for the Economic, political, social, and spiritual welfare of the race?

Once more let the Negro Church triumphantly arise!

That was the first refusal and assertive move.

The first bold challenge and defiant cry When Allen and his followers arose, From portesting knees before oppressions shrine,

And by themselves unfurled a banner of equality.

The race, then yearning upon these shores, Through them, the Church of Allen reared.

Hoary with age, this Negro Church stands forth,

And takes anew the sacramental cup, Of faith in men and women of its race.

To mould and manage by themselves, A mighty house-hold in the realm of God.

—Wilberforce, Ohio.

Sandersville, Ga. November

Bishop Assigns Negro Pastors

The Augusta Conference of the Negro A. M. E. church closed its sessions Sunday night in Augusta. Bishop W. A. Fountain of Atlanta made public the list of appointments for the various districts in the Conference.

The Rev. J. D. Counts, pastor of the St. Paul A. M. E. church in Sandersville, was transferred to the Micon Conference. The following is a list of appointments for Sandersville district: Dr. W. H. Morris, presiding elder; St. Paul, Sandersville, to be supplied; Davisboro, the Rev. J. W. Gwinn; Tennille, the Rev. G. C. McPherson; Harrison, the

Rev. L. D. Linclay; Hendersor Grove, the Rev. R. P. Willis; Pine Hill, the Rev. T. T. Ivey; Alford Grove, the Rev. H. W. Kemp; Donensmon, the Rev. R. H. Vining; Gordon, the Rev. S. W. Wynn; Toombsboro, the Rev. D. Brown; Riddleville, the Rev. C. D. Mitchell; Bay Spring, the Rev. H. Jackson; Deepstep, the Rev. A. F. Nese.

Bystander

Des Moines, Iowa

Bishop Gregg Cheers Troops in South Pacific

Some of the Southern Pacific (ANP)—Bishop John A. Gregg, prelate of the A.M.E. church has held nine meetings with Negro soldiers in this theatre of war since his arrival here nearly a fortnight ago according to an announcement. The bishop was accompanied by Maj. (Chaplain) John A. DeVeaux, formerly attached to the 93rd division.

President Roosevelt and the war department approved the trip by the noted churchman as a method of bolstering up the morale of servicemen far away from home.

"The men, except for a bit of natural homesickness are doing fine," reported Bishop Gregg, "and are determined to see their endeavor to the winning of the war. That they are loyal Americans goes without saying."

Servicemen here have greeted the churchmen with eagerness. It was learned, and plied them with questions about conditions at home. They are reported to also be 'grateful' to the President for making the visit possible.

"Maj. De Veaux and I have both been well," stated Bishop Gregg, "and we have not suffered any ill effects from this trip, nor have we missed a need. Pastors of the world at home that we are gladly giving ourselves to this task for our forces, that they may keep up their morale until the war is won, making the world at home, as well as abroad a better place in which to live."

Birmingham Age-Herald Nov. 19-1943

of the assured him of his sincere efforts to help Alabama's Negroes exercise their fullest capacities wherever opportunities presented themselves. The conference Friday will elect delegates to the General Conference to be held in May, 1944, at Philadelphia. Appointments will be read Sunday at the conclusion of the conference.

Bond Buying In War Work And

AT AME MEETING
oes Praised For Aid

Represented at the conference are the Birmingham, South Birmingham, Florence, and Huntsville districts.

Bishop Gregg Pursues Heavy Schedule Cheering Troops, Winning Allied Friends

By "SCOOP" JONES
Associated Negro Press War Correspondent

With American Forces in New Guinea, Aug. 13. (ANP)—Bishop John A. Gregg of the AME church, and special representative of President Roosevelt, on his mission here in the Southwest Pacific area to bolster the morale of America's fighting men, has been constantly on the move since his arrival a fortnight ago.

Immediately upon his arrival here the noted ecclesiastic was quartered in the swank Australian hotel with his staff including Major (Chaplain) John A. DeVeaux, who is now on detached service from the 93rd division and assigned to the bishop's party for the foreign mission, and Col. Ivan L. Bennett, chief of Chaplains of the Southwest Pacific area.

Later Bishop Gregg met with Gen. Douglas MacArthur, his aides, and the American counsel, after which he was conducted on a tour of the area by Brig. Gen. Rilea.

The climax to the bishop's stay in Sydney came with his appearance as guest speaker to a large crowd in the Lyceum theater, which has the largest religious congregation in the country. Bishop Gregg reminded his listeners that he had seen seven years previous church service in South Africa and knew and admired the British people. Recounting his experiences with the natives and other residents caught the imagination of the audience and solidified his popularity here.

Rounding out a very heavy schedule in which he met and talked to hundreds of soldiers, the noted prelate visited troops in the Townsville area. He was met and escorted on the tour by Chaplain Theodore F. Frierson and Maj. Hardegree, base chaplain, and Maj. J. E. Hamlin, representing Col. H. C. Brown who commands the base.

Next stop on Bishop Gregg's itinerary was the American headquarters in New Guinea where he arrived on July 22. While here he was the guest of Col. Galaway and housed in special accommodations used by Gen. MacArthur when he is on the island.

AME's Raise \$10,000 At Post-War Meeting

NEW ORLEANS, La., Sept. 16.—The sum of \$10,000 was raised at the conference of the Post-War Church Rehabilitation and Educational Planning Commission of the African Methodist Episcopal church held in Camp College. The meeting was presided over by Bishop S. L. Greene in charge of the African Methodist Episcopal churches and institutions of learning in the states of Mississippi and Louisiana.

Bishop Greene outlined a campaign for the raising of funds for the establishment of new churches, for the rehabilitation of churches and parsonages in the district and for the erection of a new administration building, a president's home on the campus of Campbell college and a teachers' cottage as soon as war conditions permit the securing of materials.

Prof. C. H. Bell, president of Alcorn college, Alcorn, Miss., said that religious, as well as the state institutions, should gear their curricula to the war program.

President John Lewis of Shorter college, Little Rock, Ark., pointed out that Shorter college is wholeheartedly supporting the war program by boosting the sales of war bonds and stamps, participating in scrap drives and giving increased contributions to the overseas relief funds.

Dr. A. O. Wilson, pastor of St. James AME church, New Orleans, told how the chaplains of various denominations are assisting greatly in keeping up the morale of the men in the armed forces at home and abroad.

The convocation sermon was preached by Dr. B. J. Nolan, Jackson, Miss., pastor of Pearl Street church. The responsibility of the church in the post-war period was discussed by Deans R. K. Young and H. J. M. Mckens. The school's participation in the post-war period was discussed by Presiding Elders P. W. Rogers, J. R. Powe, J. P. Simms and T. S. J. Pendleton.

Bishop Gregg Visits, Talks With Troops In New Guinea

Daily World
Atlanta, Georgia
By "SCOOP" JONES
ASSOCIATED NEGRO PRESS
CORRESPONDENT

WITH BISHOP GREGG IN NEW GUINEA — (ANP) — Recently met and talked with Bishop John A. Gregg, A. M. E. church, and special representative of President Roosevelt on a mission to report the welfare of colored troops in the Southwest Pacific area. We were introduced by Chaplain Jason M. Cowan in the executive office of one of the leading and largest engineering outfits over here.

On our introduction, the Bishop burst forth with his famous personality and expressively acknowledged our exchange of salutations.

WITH HIGH-RANKING OFFICERS

The bishop arrived at the unit with a miniature brigade of high-

ranking officers. In his party was the famed Louisiana maneuvers' Maj. John A. DeVeaux, his military attache on detached duty from a division for the purpose of accompanying the bishop on his across-the-ocean tour. The other members of the group were Col. Ivan L. Bennett, chief of chaplains of United States forces in the Far East, who is traveling with the bishop as Gen. MacArthur's personal representative; Maj. J. E. Hamlin, advance base chaplain, Capt. J. R. Cracken, sub base chaplain, and our Chaplain H. W. B. Walker, of an aviation engineer unit.

Col. Bruce and our Chaplain Cowan received the bishop on his arrival. For almost an hour the bishop and Col. Bruce chatted on this engineer's activities, reviewing reports of their outstanding work. Incidentally, this is the same unit that built a "Burma" road almost into the middle of the Japs prior to the Buna campaign. Besides this they have gone down on record, received citations and commendations for superlative engineer work in this area.

From this unit the bishop and his entourage, strengthened with the addition of Col. Bruce and Chaplain Cowan, proceeded to another engineer regiment, which has been referred to as the "First Heroes of the New Guinea Campaign," since they were the first American unit to arrive here.

Reception group awaiting the bishop here, led by Col. George T. Derby, commander of an aviation engineer unit, joined the party here.

GUESTS OF COLONEL
Col. Derby divulged much information relative to the accomplishments of his unit in a conference with Bishop Gregg. Following this the bishop and his party were the guests of the colonel at a luncheon. First Sgt. Richard Estes directing the organization's band, furnished music during the course of the luncheon.

Completing the balance of his visit to the headquarters of these units, Bishop Gregg, with all the commanding officers and his party, was conducted on a tour of the airbases constructed by col-

Prior to my meeting the bishop, he had just returned from an aviation engineer outfit of which Colonel Hotchkiss is in command and Capt. Walker is chaplain of.

During the course of the day, Bishop Gregg met many of our men both at work and at leisure. Among them:

Tech Sgts. Lynwood Cain, Birmingham; Joseph D. Scott, Philadelphia, and Lamond Reese, Jacksonville, Fla.; Staff Sgts. Henry T.

Stevens, Philadelphia, Emanuel L. Lewis, Franklin, Va., Clifford Cheeks, New York, and Warner Thomas, Selma, Ala.; Sgt. Otha Thomas, Washington, D. C.; Tech. 4th Grade George Smith, Charleston, S. C.; Robert D. Gibson, Chicago; Cpl. Hilaire, New York City, Otis Johnson, Atlanta, Alvin Clem, New Orleans, Ellis R. Williams, Chicago, Percy Gray, Fayetteville, N. C., Donald Brait-Fayetteville, N. C., Goodridge, of Brooklyn, and Willis W. Agnew, St. Paul, Minn.; Eric John T. Gob, Overious Jackson, Pts. Richard Smith, George, N. C., Frank Thibadaux, Mc-Jennings, La., and Warren Moseley, Philadelphia.

Rev. Davis Says He's Still In Race

The Rev. T. J. Davis, Saturday denied that he had withdrawn his candidacy for the bishopric of the African Methodist Episcopal Church.

In contending that he is still in the race, Dr. Davis said that he would be a "connectional" candidate, seeking the votes of delegates who attend the conference from all over the country.

12-1943

AME

As Touring Prelate Boarded Army Transport

Daily World

Atlanta, Georgia



Bishop K. A. Gregg of the Afro-troops as the representative of all is accompanying the Bishop. can Methodist Episcopal Church, on Negro churches in the United Others were passengers on the steps of Army transport plane. States. Officer to the left of Bishop same Army transport plane. Army ready for departure to Pacific waris Major John A. DeVeaux, the Air Forces Photo. 1 1943

Iowa Pastors Return from
Bystander
Annual AME Conference
SEP 10 1943

Des Moines, Iowa
Waterloo, Ia.—Bishop John A. Gregg who recently returned to this country from a trip to the South Pacific war zones, presided over the twenty-fourth annual African Methodist Episcopal conference which closed here Sunday night with the reading of appointments at the Grace Methodist Episcopal church auditorium where the closing session was held to accommodate the large crowd of delegates and visitors.

The conference, colored with highlights of the bishop's trip, was entertained this year by Rev. W. H. Thomasson, pastor of the Payne Chapel church.

The sessions opened on Wednesday

with dollar money and conference reports. A program of welcome was held Wednesday night by representatives of the community.

An increase was reported in all dollar money with St. Paul church of Des Moines, Rev. H. C. Boyd, pastor, leading the reports with \$515. St. James church in St. Paul, Minn., Rev. E. N. Moore, pastor, was second.

The largest increase was reported by Rev. C. H. Copeland of Council Bluffs, who turned in \$33 more than last year.

Dr. L. L. Berty, secretary of missions, spoke on Thursday night and again Sunday morning when he delivered the ordination sermon. One candidate for ordination was Joseph Jackson, St. Paul, Minn. Deaconesses

Dr. C. S. Spivey, dean of the Payne Theological Seminary at Wilberforce University, spoke Friday night in the interest of education. A public collection of \$500 was taken for the cause.

One of the features of the conference this year was the election of delegates to the general conference which meets in Philadelphia in May, 1944. The conference endorsed Drs. J. D. Howell and George W. Baber of Detroit for the bishopric.

Presiding Elder Ogleton lead the delegation with A. R. Parks of Cedar Rapids, H. C. Boyd of Des Moines, E. C. Allen of Davenport and E. N. Moore of St. Paul, following.

Alternates elected were: William Berry of Clinton, J. W. Collins of Sioux City, C. H. Copeland of Council Bluffs, H. J. Parker of Ottumwa, A. J. Irvine of Minneapolis.

Mrs. Jeanne Morris of St. Paul B
church of Des Moines won the con-^{co}

ference Bible given for her confer-opposition to his pastorate; but in the
ence Sunday School class raising the third year of his administration he fin-
largest amount of money at the an-ished the edifice which now stands as
nual session. SEP 16 1942 the most beautiful church building in

Conference officers were: J. W. F. the city of Dallas. Ogleton of Des Moines, chief secretary; A. R. Parks, statistical recording secretary; C. H. Copeland, reporter to church papers; R. C. Campbell, chief marshall.

The conference voted to hold its twenty-fifth session next year at Minneapolis with Rev. Mr. Irvine, pastor-host.

Des Moines district, W. H. Ogleton, degree teachers with a standardized
 presiding elder; St. Paul, Des Moines, salary which must be paid monthly to
 H. C. Boyd; Bethel, Des Moines, W. hold a senior college rating with the
 F. Ogleton; Davenport, E. C. Allen; State Department of Education. For
 Keokuk, L. L. Johnson; Ottumwa, H. eight consecutive years the strict re-
 J. Parker; Burlington, A. L. Preston; quirements were fully met; waves of
 Clinton-Dubuque, W. M. Berry; Mus- opposition from within and without
 catine-Iowa City, E. A. London; came; but they were successfully met
 Council Bluffs, C. H. Copeland; Clar- and over ridden and in this eventful
 inda, Grant Page; Mt. Madison-Mt. Educational Sunday School Congress the
 Pleasant, R. Hopkins; Albia, William goal was reached August 24-29, 1943
 Brewer; Fairfield, H. Waurnum; Os- Bishop George B. Young, in his eighth
 kaloosa-Washington, T. W. Hightow- annual Sunday School Congress, orga-
 er; Newton, R. C. Campbell. nized the Twenty-Six Presiding Elder

St. Paul (Minn.) District, T. V. District into Eighth Zones. Each Zone
Stovall, presiding elder; St. James assessed \$2,000.00.
(St. Paul) B. H. Moore; St. Peters, Philadelphia, Pa.
(Minneapolis) A. J. Irvine, Duluth *The Reports for 1943*
(Minn.) B. Patrick, Waterloo (Ia.)
W. H. Thomasson; Cedar Rapids Zone 1;—Weimar District \$850.00
(Ia.) A. R. Parks; Ft. Dodge (Ia.) Brenham District, \$750.00. Yoakum
W. L. Johnson; Sioux City (Ia.) J. District, \$550.00. Total \$2,150.00.
W. Collins; Wayman, (Minneapolis) Zone 2;—Dallas, \$2,105.00. Bonham,
H. Reddick; Allen, (Minneapolis) E. \$450.00. Waxhachie, \$350.00. Total
Russell; Yankton-Huron, (S. Dak.) \$2,905.00.

ES. J. Caulder; Winnipeg, Canada,
ce R. Romain.
ne **PAUL QUINN COLLEGE**
of **DEBT OF OVER \$100,000**
ne **CLEARED AWAY**
Christian Recorder

When Bishop George B. Young was assigned to the Tenth Episcopal District in June 1934, to succeed the much lamented Bishop W. Sampson Brooks. There were three things firmly fixed in heart, mind, and purpose,—First to see that Bethel Church in Dallas, Texas be finished; he started the edifice, completed the first unit in 1927 but in 1928 in Chicago he was elected to the bishopric, leaving and unfinished part of a church, several eminent ministers came to the pastorate but left without finishing the much needed edifice.

In November 1939, there came a young minister by the name of Bishop Tyree Alexander, many thought that Bishop George B. Young had made a colossal blunder, there were some strong

Second: To see Paul Quinn College (his Alma Mater) be cleared of all debts there were more than \$100,000 of debts staring him in the face and troubling his mind at every Commencement and at each opening of the scholastic term. Indeed this great amount of debt was troublesome with a college carrying a large faculty of 9 Master and a list of other subsidiary

on degree teachers with a standardized
es, salary which must be paid monthly to
W. hold a senior college rating with the
en; State Department of Education. For
H. eight consecutive years the strict re
on; requirements were fully met; waves of
us- opposition from within and without
on; came; but they were successfully met
ar- and over ridden and in this eventful
Mt. Educational Sunday School Congress the
am goal was reached August 24-29, 1943
Os- Bishop George B. Young, in his eight
ow- annual Sunday School Congress, orga
nized the Twenty-Six Presiding Elder

v. District into Eighth Zones. Each Zone
 assessed \$2,000.00.
 Philadelphia, Pa.
The Republics **Feb 1943** *Follows*
 Zone 1—Weimar District \$850.00
 Brenham District \$750.00. Yoakum
 J. District, \$550.00. Total \$2,150.00.
 Zone 2—Dallas, \$2,105.00. Bonham,
 E. \$450.00. Waxhachie, \$350.00. Total
 \$2,905.00.

W. Zone 3:—Austin, \$815.00. Temple
\$750.00. Bastrop, \$462.06. Corpus
Christi, \$170.00. Total, \$2,197.06.
Zone 4:—Houston, \$2,125.00. Hunts-
ville, \$320.00. Bellville, \$410.00. Total
\$2,855.00.

Zone 5:—Fort Worth, \$1,060.00.
Wichita Falls \$543.00. Palestine
\$500.00. Total, \$2,103.00.

Zone 6:—San Antonio, \$1,155.00.
San Angelo, \$550.00. El Paso, \$550.00.
Total, \$2,255.00.

Zone 7:—Galveston, \$850.00. Athens, \$370.00. Bryan, \$470.00. Total, \$1,690.00.

Zone 8:—Waco, \$850.00. Corsicana, \$470.00. **SEP 23 1963** Texarkana, \$270.00. Total \$2,100.00. Total from the District Zones, \$18,200.06. Prof.

King Hughes, State Superintendent of Sunday Schools, \$240.00. Mr. O. G. Love, Directress of Decoration for the coronation of the Queen. Women's Day under the management of Mrs. Irene Edward Godfrey, \$3,007.00. Mrs. A.

B. Dement of Mineral Wells, Texas, witnessed the special event, flash light total \$24,026.26. By order of Bishop of Calanthe, of The delivered the coronation eulogy and pictures were taken. Ministers' wives, George G. Young and the Trustee Board Texas Jurisdiction. They handed back crowned Mrs. Mable Duncan of Hous-The Dallas Guild donated \$55.00. An-Prof. A. S. Jackson, the Financial Secre-to Dr. A. S. Jackson a check of \$3,000.00 ton, Queen and Mrs. L. C. Browningual dues, ~~SPC~~ Pastors, Public dailytary of the A. M. E. Church, paid offa donation of appreciation to Paul of El Paso. Princess. 10,000 persons and nightly ~~condemns~~ ~~247706~~ Grandthe mortgage of \$23,000 to the orderQuinn College. Bishop George B.

Young has set an example for a race area.
loving people pay your own people.

SEP 23 1943
Dormitory To Be Repaired

The lay-members are going to repair the Girls Dormitory on the pay as you go plan. The committee were approved as follows:—Prof. King Hughes, Chairman; Mrs. L. M. Hughes, Secretary; Mrs. Bernice D. Smith, Treasurer, Address Paul Quinn College, Waco, Texas. Mr. Robert Allen and Dr. H. P. Hagan, members of the committee with other prominent lay members. Rites for the burning of the mortgage is set for September 15, 1943 at the opening of the scholastic term. Registration September 13, 1943. 100 special scholarships are offered to worthy students write the President Rev. Geo. J. Davis, Paul Quinn College, Waco, Texas.

SEP 23 1943
Visitors

Revs. J. H. Clayborn, E. A. Adams, Secretary of Education; T. J. Miles, T. J. Davis, W. H. Hall, C. A. Gibbs, Joseph Gomez, L. H. Hemmingway, Secretary of the Church Extension Department and Rev. D. O. Walker. Dr. D. O. Walker delivered the closing sermon Sunday morning at 11 o'clock and now we are at the third essential event that brought Bishop George B. Young to Texas, this will be fully declared at the burning of the cancelled mortgage paper September 15, 1943.

Noted Prelate The Plaindealer Tells of 23,000 Kansas City, Kan. Mile War Trip

Bishop John A. Gregg, President Roosevelt's goodwill missionary who recently completed a 23,000 mile air tour of American outposts, arrived here last week following an uneventful trip back to the U. S. on the Dixie Clipper.

Alighting from the huge trans-ocean airliner, the prelate declared he was "feeling fine" and that he found Negro troops "doing a splendid job" on the far flung war fronts. He stated that in every theater of operations he was greeted with nothing but the highest praise of the work of Negroes in the armed forces. He was particularly impressed, he said, with the manner in which General Douglas MacArthur described the efforts of colored soldiers in his command.

"The general told me that our boys are doing a 'mighty fine' job wherever they have been assigned to duty," said the Bishop. "He said our boys deserve great credit for their long and faithful service, and for the enviable record they have made for themselves. General MacArthur received me both at home and at his headquarters, and in all our conversations he took great pains to laud the colored men under him."

Accounted for Victoria "Brig. Gen. John" Bishop Gregg continued, "also complimented our Negro lads on the fine engineering work they are doing. He was especially pleased with the engineering task accomplished at Mt. Isa, where, according to Brig. Gen. Johns, 'several important victories might not have been achieved were it not for them'."

Bishop Gregg said further that every commanding officer with whom he talked agreed "the American colored soldier makes an excellent jungle fighter and is more than a match for the Jap."

The bishop who made the trip as a special representative, appointed by the President, of the Fraternal Council of Negro Churches in America, said he spent some time checking on the recreational facilities provided for colored soldiers in the war zones. He expressed satisfaction in learning that Australia has opened her doors to Americans without regard to race.

Accompanying Bishop Gregg on the jaunt was Major John A. Deveau, ranking Negro chaplain in the U. S. Army. Like Bishop Gregg, Major Deveau looked up on the trip as a "highly successful one."

Bishop Gregg admitted that many of the men are homesick and said he found this especially true in the young men who had never been away from home before. However, the situation is relieved somewhat by the American Red Cross, stated the churchman.

"In Sydney and Brisbane especially, Red Cross recreation centers are taking splendid care of our troops," he went on. "The one our army established in Sydney was turned over to the Red Cross because of their exemplary methods of handling recreation needs."

"Our boys were anxious to speak and shake hands with some one who just came out from home. But they are more anxious to get this war job done thoroughly yet quickly if possible so they can see the sail for home. Meantime, they throw all they have into the task assigned them and never com-

plain. We were supposed to take them inspiring messages and some entertainment but they gave us more than we brought. At Port Moresby I heard one of the finest volunteer bands in all my life. At several other places I listened to some male quartet singing that was unmatched in my experiences. I asked the hometown of everyone and found that everything in the union was represented among our colored troops. Strange to say, the larger groups came from the southern states."

The internationally known ecumenical left for the White House where he will report to the President on his tour.

Ralph McGill Heard Sunday At Big Bethel

Daily World
'Homecoming Day'
Was Big Event
Atlanta, Ga.

A spontaneous round of hearty applause from an otherwise un-demonstrative audience, which filled the auditorium of Big Bethel A.M.E. Church, followed the address of Editor Ralph McGill of the Atlanta Constitution, Sunday morning. The occasion was the "Homecoming Day" exercises of Big Bethel A.M.E. Church, and the address of Editor Ralph McGill of the Atlanta Constitution, Sunday morning. The occasion was the "Homecoming Day" exercises of Big Bethel A.M.E. Church, and the address of Editor Ralph McGill of the Atlanta Constitution, Sunday morning.

The morning exercise was followed by a rousing sermon by the pastor, Rev. D. T. Babcock, and the singing of the Gore Chapel Gospel Singers from St. Louis, Mo. These three singers will be presented Tuesday night at 8:00 o'clock in a full program of music, and there will be a special prayer meeting Wednesday at 7:30 P. M. in preparation for the two-week's revival which begins Sunday, October 10th at eleven o'clock.

Mr. McGill used St. Paul's lesson on "Jesus and the Ten Commandments," as a background for his talk. He expressed the opinion that the admonition of Jesus to the young man to sell all he had, contained a deeper significance than the purely material aspects, meaning that the effects of great riches upon his life were much more difficult to remove. He confirmed his faith in the South and nation to work out all of the problems which face us, in a democratic manner, and urged his hearers to absorb that faith too. The following guest teachers as-

sisted with the program: George F. Newell, Miss Emmeline Mitchell, Miss Minnie Calloway, Mrs. Clara Kendall, Prof. C. N. Cornell, Dr. H. E. Nash, F. D. Maise, Mrs. Winfred Jones, H. J. Furlow, and Andrew Lewis. The Junior Chorus of Big Bethel and Mt. Zion Baptist Sunday Schools rendered selections and Miss Mary Stephens rendered a piano solo. More than a hundred visitors represented many organizations, attended. Among them were. Members of Cub Packs No. 39, Ashby Street School, 32, Henry Grady Homes, 34, Wheat Street Baptist Church and Decatur Ga.; from Scout Troops 88, 93, 182, 170, 186, and 197, Messrs. Grenalley, A. A. R. Loveless and C. J. Jackson; Misses Mildred Campbell, Eva Jones, Doris Riffin, Ruth Ward, Intermediate Girls' Class of Allen Temple A.M.E. Sunday School; Misses Lois Johnson, Mary Evelyn Cook, Mrs. Ella Ragsdale; Christine Harris, Camilla Hodges, Jean Epps, Ethel Lee Short, Vivian Stark, Edith Simpson, Pearl Jones, Minnie Davenport, Elizabeth Williams, Evelyn Dorsey, Daisy Baker, Thelma Smith, Ollie Branch, Jordan Williams, Ester Turner, Calvin Williamson, Benjamin Hood, Arthur Beavers, Harry Grimes, Eugene Loveless, Lucile Seegar, Dorothy Grant, Venice Armstrong, Melba Moore, Maxine Wilson, Izgra Buckins, Marjorie Jackson, Members of Choir No. 2, Big Bethel A.M.E. Church, Mrs. Lillie B. Williams from Mt. Zion Baptist Church; Mrs. L. L. Wilson, Mrs. Sara Jane Seegar, H. W. Russell from Class of Friendship Baptist Sunday School, Rev. W. Burson, M. Armstrong, E. D. Dorsey, M. Randolph, L. T. Burgess, Members of Safety Patrol units of city public schools: Alvin D. Howard, Croftman and Washington High; Miss Alma Dixon, pfc. Ridley L. Boston, Mrs. Wilhelmina Jefferson, R. B. Thompkins, Cpl. Wesley Jackson, Miss June Mack, and Sgt. H. D. Pettus.

Christian Recorder
Philadelphia, Pa.
BISHOP GREGG PENS
NOTE OF EXPERIENCES
IN SOUTH PACIFIC

EDITOR'S NOTE: Bishop John A. Gregg, of the A. M. E. Church is on a morale boosting mission among Negro soldiers stationed in the Southwest Pacific area. While here he is the personal representative of the President and the Federal Council of Churches. He is accompanied by his chief aide, Maj. (Chaplain) John A. DeVeaux, on detached service from the 95rd Division. The following article was written exclusively for the Associated Negro Press.) SOME HERE IN NEW GUINEA.

(ANP)—This trip has been the most wonderful experience of my life, and my escort, Maj. John A. DeVeaux, has been a most amiable and helpful traveling companion. We have received the most courteous treatment from the commanding general, and other officers of all ranks, and have been domiciled in the highest headquarters, the best hotels and the most exclusive clubs.

Already, we have flown more than 10,000 miles over vast areas, great lakes and bays, lofty mountains, long stretches of timbered forests, where they say that no human foot has touched for 100 miles, and other stretches for many more hundred, where only the "Fuzzies," native aborigines, have penetrated.

One feels like he has stopped with "Alice in Wonderland", behind the looking glass, for the flora and fauna of this part of the world are different from any other part of the globe. It is the land of the wattle and other strange flowers, trees and shrubs, and when it comes to the pattern of life, it looks as if nature turned aside from her regular pattern to make something entirely different, for it is the home of the kangaroo, the wallaby; the kangaroo rat.

Our forces over here have done, and are doing a remarkable piece of work, of which we can be justly proud, and which history must record as of most vital importance to the conduct of the war. Many have been here a year and a half and they are naturally somewhat home-sick.

Three engineer corps have done a most outstanding work in building roads in the most inaccessible places. We have seen their work and play; we have seen them engaged in hard work, handling delicate and intricate machinery manning signal corps; with draft boards on the field plotting the sites for hangars, revetments and camps; and in their offices, making drawings and blue prints.

We have seen men under arms, who had received the "alert" and were ready to go forward "somewhere." One trip outlined would have carried us into the actual combat zone, but the general refused to let us go. We sat six and a half hours one day at an airport, but our plane was grounded, and air transports which were carrying food and ammunition to the fighting forces were turned back because a squadron of Japanese, which they call "bandits" was headed our way. But we were close enough to see swarms of fighter and bomber planes

J. A. GREGG.

The program outlined has been an extremely busy one, but I have enjoyed every moment of it, and every mile I have been fortunate not to be sick a moment, nor, thus far, have I suffered any harm. I suppose the many 'shots' for immunization have taken their toll, and it has taken care of the sickness, and I am

12-1943

AMEZ

Star of Zion
Charlotte, N. C.

We Salute Bishop Paris Wallace

The Star of Zion is pleased to salute Bishop Paris Arthur Wallace, senior bishop of the African Methodist Episcopal Church, who resides at Brooklyn, where, as this is written, the Connectional Council is assembling, to be followed immediately by the quadrennial General Convention of the Woman's Home and Foreign Missionary Society.

It would be difficult to find in all Methodism a man of finer qualities; with excellent training, affable disposition, fine sense of humor, superior mentality, deep faith in humanity, keenly alert to his work, faithful and honest as the days are long, Bishop Wallace represents the finest and best in our episcopacy.

After a long and highly successful career in the pastorate, Bishop Wallace was elected in 1920, and, therefore, is now in his 24th year as a bishop. Always very modest and unassuming, he has never made any fight for large conferences, or projected himself into the limelight of spectacular things, probably no bishop in the church has ever been more beloved by the people he has served than he, as evidenced by the fact that he was assigned to the New Jersey Conference in 1921 and he is now more popular there than ever before.

Although he is now the senior bishop, both in point of years and service, the records of the past year will show that he has not only done his work as well as any of the bishops, but that in many ways he has led. His extraordinary interest in Christian Education and in improving the standard of leadership is well known. With no secondary school in his district, he led the entire church in raising money for secondary schools last year, and was high on the list in his support for Livingstone.

The list of young men whom he has helped and encouraged to popularity and high places in the church would include many of the "Who's Who in Zion." The men who have labored with Bishop Wallace express their enjoyment of the highest freedom of action, expression and advancement, thus paying tribute to the deep and fatherly interest of their great chieftain.

Standing always by his side and giving the largest possible inspiration and encouragement is Mrs. Ida L. Wallace, the very talented wife of the bishop and missionary supervisor of the district. Mrs. Wallace is a lady of marvelous grace and charm, whose very extraordinary intelligence, wit and geniality are combined with a frankness and sweetness of disposition which conspire to make her a person greatly admired and loved by all with whom she so successfully labors. With very becoming modesty she seldom ever takes the leading place in any meetings on her district, but endeavors to encourage expression and activity on the part of those of her co-workers.

Wherever Bishop and Mrs. Wallace plan and work there is a satisfying feeling of improvement, of toning up, of doing the thing as it should be done; while neither of them condones carelessness and indifference to duty, there is that sympathetic approach to helpfulness that gets the best results.

Bishops, General Officers, ministers and laymen who visit the conferences over which Bishop Wallace presides always find a cordial welcome and an opportunity for expression; and, notwithstanding there are always a great many visitors, the business of the conferences is always dispatched with utmost thoroughness and efficiency. The various General Officers report that the reports received from Bishop Wallace's conferences are models for accuracy and clarity.

To Bishop and Mrs. Wallace, the General Officers, Presiding Elders, Christian workers and friends of the New Jersey, Ohio, Virginia and Albemarle Conferences we extend the cordial good wishes of the Star of Zion and its host of readers and congratulate all who have contributed to the fine work which has been accomplished in that episcopal district. No word of commendation and praise for excellent service and noble living which one may choose to speak for Bishop and Mrs. Wallace can in any way overstate the fact of what this grand couple has accomplished; and we join with that great host of men and women of Zion Methodism in this small mead of praise and the giving of a few flowers while their fragrance may be enjoyed.

The New Officers Of The Woman's Department Star of Zion

It is with unmeasured and unstinted congratulations that the Star of Zion greets the new officers of the Woman's Home and Foreign Missionary Society as well as the older officers who were returned to office. In the election of Mrs. M. Annie Hauser the Society honors itself as it very fittingly honors a capable and talented

daughter of North Carolina, whose whole life has been given to the promotion of the kingdom, and who for the past eight years or more has served so acceptably as vice-president of the Society. President Hauser proves her ability and faith in the women as they in turn have proved their faith in her. It is not often that a person who serves in the second office of a great organization can evidence, be so overshadowed, as Mrs. Hauser has done that she not only thoroughly understands the genius and objectives of the Department but that she has dreams and hopes of bringing it to even greater success than it has enjoyed in the past.

Naturally the Star of Zion wishes for Mrs. Hauser the greatest possible success and that in the troublesome years to come in which she will undoubtedly find her task increasingly difficult, we pledge her our unequalled support to the end that she and the Society may achieve that for which she will earnestly strive and pray.

For a generation Mrs. Delacy Grecian-Donowa has been an ardent worker in the Woman's Department, and her election to the vice-presidency was a fitting recognition of the splendid work she has done as president of the Society in the New Jersey Conference; a work that has not only been outstanding, but which has become a sort of model for the entire connection. Originally a native of North Carolina and formerly on the staff of the Publication House, Mrs. Grecian-Donowa brings to her office a thorough knowledge not only of the Woman's Department, but of the whole connection. She has a marvelous ability to inspire others and to get excellent and willing cooperation; thus we predict that she will prove a very happy choice for the office to which she has been elected and fully deserving of the honor which has come to her.

In the election of Mrs. Abbie Clement Jackson to the important office of executive secretary of the Woman's Department the Society not only showed great wisdom, but also proved that it remembered the extraordinary vote which Mrs. Jackson received in the convention in 1935. However, it was no mere expression of sentiment, for Mrs. Jackson by her very remarkable work as supervisor of the missionary work of the Fourth Episcopal District and her invaluable services in the Society, particularly as a member of the Board of Audit, has proved that she is a woman of unusual ability, extraordinary efficiency and highly satisfying personality. Mrs. Jackson has earned for herself and in her own right a large place in the affairs of Zion Methodism, and brings to this office a wealth of experience, both in practice and observation, in the intricate operations of the denomination which few persons ever realize.

We very confidently predict that the Society will be greatly benefitted in the trying times of the future by the valuable contribution which Mrs. Jackson can and will most cheerfully make to the Department in the high office to which she has been elevated.

To the officers who have been re-elected we also extend congratulations upon the important and pleasant fact that in each case their services have been so satisfactorily worthwhile that retention in office was practically without question. The Star of Zion in extending its felicitations feels certain that you will give to the new heads the same unqualified support and cooperation which you have given in the past.

To those who aspired but failed of election we extend our sympathy if that were needed, but we know that they know it is always thus. We know also that the victor in the effort to continue to build the kingdom and to make the Woman's Home and Foreign Missionary Society a mighty arm in the Christian forces which must meet the challenge of the most challenging period in the world's history. We feel certain the women of our beloved Zion will continue to do their share as they have in the past.

A black and white portrait of a middle-aged man with a mustache and glasses. He is wearing a dark suit jacket, a light-colored collared shirt, and a patterned tie. The man is looking slightly to the right of the camera. The background is a textured, mottled grey.

Evans' Brilliant Career Traced To Urge To Talk

Men are motivated by different impulses, some easy to understand; others not. If you talk to a fellow who's "hit the top" and ask him what force drove him toward his goal? And he answers, "The deep influence of the man who was my idol," you get the picture immediately. But let him say, "I am successful because of a boyhood ambition to talk," and you'll scratch your head. That's not so easy to figure out.

Sunday in a give, a man the privilege of speak-
trance. The sheer melody of theing without a text. It is the first
preacher's voice would almost hyp-step, to become a minister in the
notize me." A.M.E. church.

Becomes Minister
The following summer of 1897 the district conference at Lansing, Mich., made him a "local preacher." And that fall at the annual conference at Fort Wayne, he joined the conference and became a full-fledged minister.

"My one great desire was to have the same beautiful sounds coming out of my own mouth. I was much like the modern youngster who is too small to understand the movie, but gets a thrill out of the varying moods of the musical accompaniment.

AUG 21 1961

As Evans grew older he'd slip off to the barn and with 'Old Bees' as an audience, he'd try to mimic the preachers whom he heard. And then he discovered a secret. It wasn't sufficient just to talk, he had to have something to talk about. This started him to reading, especially religious literature. By this time he was on his way. His career was clearly teched out.

Dr. Evans has a rich background. His minister-father who fought on the side of the Union during the Civil War had moved to Ohio in the 1850's to keep from being sold into slavery. It was here that James was born in Richwood Union county on December 17, 1872. When he was three years old the family moved to Van Waert county, Ohio, where his father was called to pastor a small Baptist church.

He lived there until he was 16, when the family moved again. This time to Cass County, Mich. James attended the country district schools in Ohio and finished the eighth grade after moving to Michigan. This ended his formal schooling. For in spite of his father's ideals, he was just a poor country preacher without sufficient funds to give his son more education.

So James got work as a farm laborer. In the meantime he joined the A.M.E. church and when he was 20 he was elected assistant superintendent of the Sunday school. That same year he went to South Bend to work. One night he got in his head that he wanted a Prince Albert suit, so he went shopping and bought one.

The following Saturday night, on, ing hard. He couldn't go to college and he stopped with a farmer family so it came to him. He finished by the name of Grady overnight. Christian College of Oskaloosa. Next morning which was Sunday, Iowa, correspondence school from he came downstairs dressed in his where he received a degree of Mas- new finery. Mrs. Grady, on see ingter of Ancient Literature. He also him, commented, "Joseph, you'll be took special courses in English. Later a preacher before that coat wears he wrote a thesis for both Wilber- out." And her prediction came force and Morris Brown univer- true. sities, receiving their degrees

That fall, after he finished harvesting in South Bend, he went to the quarterly conference where he was made an exhorter. This title

signed from the A.M.E. to accept this post. He stayed there until 1930 when Dr. Cook who was ill and had a premonition of his own death, called him here for a conference. And as a result of this meeting he was named to succeed Dr. Cook when he passed.

Since that time he has resided here in Chicago where as pastor of Metropolitan he has made himself an integral element of the city. As he celebrates his 13th anniversary this week, all Chicago joins in saying, "Well done Dr. Evans."

GROUP
Star of Zion
Charlotte, N. C.
Rev. Dr. J. M. W. Honored In
Annual Elections Yesterday

Waterbury Democrat—Rev. Sailorman W. Weller, pastor of the Mount Olive A.M.E. Zion Church, was elected president of the Waterbury Ministers Association at the annual meeting yesterday noon at the Central Y. M. C. A. Rev. Dr. John J. Snively, pastor of the First Methodist Church, was named vice-president; Rev. Louis Higgins, pastor of St. Paul's Methodist Church, secretary-treasurer.

Dr. Snively was also named chairman of the program committee. His aides will be Rev. Ivy J. Shuff, new pastor of the Mill Plain Union Church; Rev. Mr. Higgins; Rev. William E. Hawkes, pastor of the Woodbury Congregational Church, and Rev. Alan M. Fairbank, pastor of the Bunker Hill Congregational Church. Rev. Samuel Buddie, pastor of Christ Chapel, was chosen chairman of the radio committee. His assistants will be Rev. B. Kenneth Anthony, First Congregational Church, pastor; and Rev. Joseph P. C. Johnson, pastor of the Advent Christian Church.

Rev. Gomer R. Lewis, pastor of the Third Congregational Church, was elected chairman of the auditing committee. Working with him will be Herbert S. Smith, executive secretary of the Central Y.

Rev. Thomas L. Sinclair, rector of All Souls' Church was named chairman of the public relations committee. His aides will be Rev. M. Webb Wright, pastor of the South Federal Church in Hopeville; Rev. Evan Bergwall, pastor of the Grace

Rev. Francis Ayers, pastor of St. John's Episcopal Church was invested with the chairmanship of the new residence committee. He will be assisted by Rev. Dr. John C. Walker.

Rev. John T. D. Frazen, pastor of the West Side Hill Methodist Church, pastored the Wolcott Congregational Church.

Rev. David P. Gaines, pastor of the First Baptist Church, was appointed chairman of the evangelistic committee. Working with him will be Rev. Leverett Davis, pastor of the Oakville Congregational Church.

Rev. Einar Kron, pastor of the Zion Evangelical Lutheran Church, was elected chairman of the committee on institutions, assisted by Rev. Leverett Davis, pastor of the Oakville Congregational Church.

Rev. John T. D. Frazen, pastor of the West Side Hill Methodist Church, pastored the Wolcott Congregational Church.

Rev. David P. Gaines, pastor of the First Baptist Church, was appointed chairman of the evangelistic committee. Working with him will be Rev. Leverett Davis, pastor of the Oakville Congregational Church.

12-1943

The Star of Zion Looks At The Nation

JUL 29 1943

We have just returned from a tour of nearly 8,000 miles around the nation, traversing twenty-five states and the District of Columbia. Naturally such a trip would prove intensely revealing in a time like this.

Star of Zion
Charlotte, N. C.

We were interested primarily, of course, in a study of African Zion Methodism. We attended seven annual conferences and a large number of churches. In a larger sphere we were interested in what is commonly called the Negro Church which consists not only in those congregations of distinctly Negro denominations, but also of Negro congregations in mixed denominations. We were very definitely interested in a limited survey of conditions among Negro people in all sections, particularly in the large war industry areas. Also we were interested in the general attitude of the total population toward the war.

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The picture of our own church which one gets on a tour like this can be definitely representative, and we believe this one was. And, while the perspective is decidedly encouraging, for there are many evidences of increased interest in the church and a general toning up of religious life; there are, nevertheless, many equally discouraging elements in the picture. For instance, there are many ministers and Christian workers who are not mentally and spiritually alert to the awful responsibilities which the present crisis imposes upon the church. As important as worship is, and we have been in some marvelously beautiful worship services, the church must be more than a place of and an institution of worship. But oddly enough we find that those churches that have little except worship services, are, for the most part, the ones in which the worship services are the most impoverished. We can account for this in some measure by what we saw at an annual conference.

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The Youth Conference after a very profitable session conducted a beautiful and solemn consecration meeting at twilight. We have seldom, if ever, felt our heart more "strangely warmed" than in that service. But most of the ministers of the conference were conspicuous by their absence. And we suppose some of those ministers will wonder why the young people are not more generally interested in the worship services which they conduct when they are home.

But we can add that the minister who conducted the service and the one who

gave the address are pastors of churches where the young people attend in large numbers. The following Sunday morning we were again distressed to find so few ministers at Church School, which was conducted in a very interesting fashion. When we came out of the church to get a bit of air before the morning worship, we found a number of ministers discussing who would be elected bishops at the forthcoming General Conference. These groups are striving to bring about good, perhaps isolated instances, but they indicate what can be bad influences upon the very thing we wish most to remedy, viz: lack of interest in the church on the part of young people.

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The Negro Church as a whole is doing a good job, but the standard of training and conduct is very low in many sections of the church and nation. There are many reasons why men of large training and ability are not attracted to the ministry, but the church suffers, we believe, more from lack of consecration than from lack of training on the part of its leaders. For a man or woman thoroughly consecrated, even though lacking in training, can be of great service; while a person of wide training, if lacking in consecration, usually will do more harm than good.

Naturally we rejoice to see Negroes in new areas of employment, and to see them upgraded in the skills and in wages, for it means economic well-being; a chance to prove that Negroes can perform all sorts of labor and take their place in labor and management. But we are greatly concerned about what these people are doing with their money and their lives in the midst of this great prosperity. While some are paying their debts and saving money, others are spending it foolishly and in their thoughtless conduct are proving a great problem to the communities where they live. Indeed, we find many Negroes are more disgusted and embarrassed by these types than are the white people with whom they come in contact.

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In many sections of the nation, particularly on the trains, we discussed with many people their present-day attitudes, which in so many instances turned upon the Negro people. There were many who showed intolerance and prejudice, but many others who were definitely sympathetic and understanding. A sailor with whom we traveled for several days talked very freely and frankly of the situation in a large city, which has recently more than doubled its Negro population.

Deploing the increasing danger of friction, he very fairly said that white people who demand better conduct by Ne-

AMEZ

groes should themselves be fairer and more considerate of the lack of opportunity which Negroes had had in the past and particularly in some sections of the nation.

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While there are many sore spots and many very grave situations throughout the nation, in every section of the nation sane leaders of the different race groups are striving to bring about good, and the nation are variously infected with indifference and the virus engendered by the war, but there are far more reasons to be encouraged than to be discouraged. If we exercise great faith, patience and commonsense, we can evolve a better church, a better race, a better nation in the postwar world. God grant that

JUL 29 1943

"May we forever stand,

True to our God, true to our native land."

MAYOR ANDREWS TALKS TO NEGRO CHURCHMEN

Central Conference of AME Zion Church Continues

Annual Session Here

The 65th annual session of the Central North Carolina Conference of the African Methodist Episcopal Zion Church, which opened here Thursday at the Rush Memorial Church, will continue today and tomorrow. The Rt. Rev. W. W. Matthews of Washington is presiding. Last night's meeting was highlighted by an address of welcome by Mayor Graham H. Andrews.

Other welcoming addresses were made by Mrs. Marie Moore, who spoke on behalf of the church; the Rev. G. W. Larkins, presiding elder of the Raleigh district of the African Methodist Episcopal Church, who spoke on behalf of the Interdenominational Alliance; Melzie Elliott, who spoke on behalf of the junior church; and Dr. P. R. Daniels, president of Shaw University, who spoke on behalf of the schools.

The response was given by the Rev. Daniel C. Pope, pastor of the Evans Metropolitan Church, Fayetteville. Inspirational addresses were made by Presiding Elder G. F. Hall of Greensboro, of the Concord District of the West Central N. C. Conference; Dr. H. B. Shaw of Wilmington, secretary of the ministerial relief and brotherhood; and by the Rev. A. C. Cook, pastor of Slade's Chapel Church in Hendersonville.

Other inspirational addresses were made by the Rev. C. W. Lawrence, pastor of St. Stephen Church in High Point; the Rev. W. A. Stewart, pastor of John Wesley Church in Washington; and the Rev. M. P. Sawyer, pastor of Trinity Church in Greensboro.

Yesterday's session got under way with reports from conference workers and missionaries. Financial reports from all sources have passed \$12,000, it was reported.

The following preachers were admitted to the conference: The Rev. J. L. Monroe, the Rev. J. A. Kornegay, and Brothers Elbert Bethea, T. W. Williams, C. H. Taylor and W. H. McCrae.

The next session of the conference will be held at Saint James A.M.E. Zion Church in Maxton, it was decided yesterday.

What Negroes Are Doing

BY OSCAR W. ADAMS

The 49th annual session of the North Alabama Conference of the A. M. E. Zion Church closed at Bessemer last Sunday night, when Bishop B. G. Shaw gave the address of appointment to 14 ministers and conference workers.

News

The meeting which opened Tuesday, Dec. 7, was attended by bishops, general officers, ministers and lay delegates from many sections of the country.

Nearly \$9,000 was raised for all purposes, including education, the cause of mission and church extension.

Bishop Shaw has been presiding over the North Alabama Conference for nearly 20 years, and according to his statement, 1943 was the banner year of his administration in the building of churches, paying off debts and in the increase of additional activities.

The General Conference of the A. M. E. Zion Church meets every four years. It is scheduled to meet in May, 1944, in Detroit, Mich. Making up the personnel of the General Conference will be the ministerial and lay delegates from every state and from foreign fields, and because of the death of two of the bishops during the present quadrennium, it is believed that at least three new bishops will be elected at the General Conference next May.

Last Friday evening, the North Alabama Conference elected eight ministerial delegates, and the lay college organized and elected eight laymen, giving the North Alabama 16 votes in the coming General Conference.

Ministerial delegates are: The Revs. M. C. Williams, F. R. Blakey, J. E. Jones, M. C. Glover, H. C. Calloway, Preston Davis, Henry D. Tillman, and E. H. Stitt.

The lay delegates are: Oscar W. Adams, F. C. Davis, J. L. Williams, Earlene Williams, M. C. Williams, Vivian Sturkey, Secora Prude, Alma Lucas, Ernestine Hall.

The annual conference adjourned to meet at Fayette, Ala., in December, 1944.



Officers of the Tenth Quadrennial Session of the Woman's Home and Foreign Missionary Society

Reading from right to left: Seated—Mrs. Gertrude C. Brown, Supervisor of the Fifth Episcopal District; Mrs. Ola M. Martin, Supervisor of the Fifth Episcopal District; Mrs. Emma C. Clemen, (re-elected) Chairman of the Life Members Council; Mrs. Daisy Caldwell Tucker, Secretary of the Young Women's Department; Mrs. Henrietta E. Davis, retiring President; Mrs. Ida H. Jackson, Treasurer; Mrs. Abbie Clemen, newly elected Executive Secretary; Mrs. D. Grecian Donow, newly elected Vice-President; Mrs. Creola B. Cowan, retiring Executive Secretary.

Standing: Right to left—Mrs. Andrades Lindsey Brown, Supervisor of the Tenth Episcopal District; Miss Lillian I. Browder, Parliamentarian; Mrs. Missouri H. Hays, Editor, Woman's Section; Mrs. Anna M. Hauser, newly elected President; Mrs. Elizabeth Smith, Superintendent of the Buds; Mrs. Minnie D. Hurley, Secretary of the Bureau of Supplies; Miss Amelie Harris, Corresponding Secretary.

Star of Zion Charlotte, N. C. We Salute Bishop Benjamin Garland Shaw

In our salute to Bishop Benjamin Garland Shaw we pay tribute to one of the most colorful and dynamic figures in American Methodism. African Zion Methodism in particular recognizes the peculiar genius of Bishop Shaw and accepts him as the most unique and imitable preacher which the church has produced in this generation.

Bishop Shaw is a native of the deep South, Mississippi, to be exact, and for many years has presided over the West Tennessee and Mississippi Conference, in which he was born and where hundreds of his relatives and friends live. He is indeed, a prophet not without honor in his own country.

Prior to his election in 1924, he was Director of the Bureau of Evangelism, having come to this office from the long and distinguished pastorate of Metropolitan Church, St. Louis, where he gave us of the finest church and largest congregation in the denomination at that time. His work as an evangelist was in every respect the most remarkable contribution of any single evangelist made during the present century, and which outstanding success earned for him elevation to the bishopric.

The work of Bishop Shaw as a bishop has been equally phenomenal and dramatic as in other spheres. His first assignment in 1924 to an area, not only wholly within the South, but wholly within the State of Alabama, included, of course, the North Alabama Conference. He established himself in Birmingham, the hub of that Conference, and here he has resided ever since.

Bishop Shaw is not only greatly beloved by the men and workers of that conference, with whom he has labored now for nearly twenty years, but he has become an indispensable figure in the civic life of Birmingham and Alabama. Second in seniority in the church, Bishop Shaw, perhaps, because of his boundless energy and deep interest in the rural church, presides at the present time over seven other conferences, among them the Western North Carolina, the largest conference in the connection.

Despite the fact that he has the largest number of conferences of any of the bishops, which involves an enormous amount of executive labor, he has never lost interest in nor zeal for evangelistic preaching. He preaches almost every Sunday in the year, sometimes, indeed often, as much as three times into all sections of his conferences, where always great crowds wait upon his preaching with unabated and unmatched interest. And Bishop Shaw never disappoints his hearers, who come expecting a good sermon, enthusiastically delivered.

Bishops, General Officers and Ministers, no less than the lay people always find great pleasure and inspiration in visiting the conferences over which Bishop Shaw presides. Although he does his work completely and well, always taking time for fatherly and pastoral counsel to the preachers under his direction, he cheerfully gives ample time for the visitors to speak to his conferences, in fact he urges them to come and bring their message to his men.

Bishop Shaw now not only has the largest number of conferences, but also has the largest assessment of General Claims of any of the bishops; and, notwithstanding the most of his conferences in fact all of them, are predominantly rural, he has succeeded in bringing all of them within the 100 per cent column, a very remarkable achievement when it is remembered that for years many of these conferences never raised the full assessment.

For a number of years a widower, Bishop Shaw was married again in 1941 to Miss Maybelle Gunn, of Burlington, N. C., whose charming personality and extraordinary training eminently fitted her to become the very capable wife of a successful prelate. Mrs. Shaw, formerly a teacher, who did her graduate work at New York University, devoted all her time to the work of missionary supervision until her recent illness, which has confined her to the hospital and home, but from which she is now convalescent. Members and friends everywhere have been very prayerfully interested in her restoration.

The Star of Zion voices the sentiment of a loving and devoted connection when we pay this well-earned and deserving tribute to Bishop and Mrs. Shaw. It is probable that no bishop in the history of the church has travelled more extensively in the interest of his beloved Zion than has Bishop Shaw, and we salute him for the extraordinary and unselfish contribution which he has made to the church and to the race.

(Continued From Last Week)

BALTIMORE, Md., Feb. 18—At the Baltimore and Western Conference, the Rt. Rev. Dr. Cameron G. Alleyne, presiding Bishop Sixth Episcopal District of the AME Zion church, delivered an important message to this group. Because of its potent value and com- whites. The congregation would plete coverage of racial and world never allow it. However, a com- promise was arrived at. The min- affairs, The Pittsburgh Courier has ister's wife sat in a back seat near published the full text, of which the door and Manilal was allowed this is the concluding part: to sit beside her and hear the

"The colored people are watch-Word of God preached. Mahatma waiting. They hear the voice Gandhi himself had been refused of Japan declaring that there is admission by several wardens be no basis for believing that colored cause he was an Asiatic and, there-people can secure justice from the fore, a colored man. A moslem ne-people who now dominate the ophyte, Maulana Kalid Latif Gau-world. It is propaganda, but, alas! ba, wrote Gandhi: 'I invite you to it is propaganda made plausible join Islam and bring the untouch-by the past relationships of whiteables with you. Here you will find and colored even in our beloved sterling quality and inclusive bro-America. Hear Miss Pearl Buck: therhood.' Russia, the goddess coun-

"If we intend to persist blindly, beckons the Negro and offers in our racial prejudices, then we the same sterling quality of bro- are fighting on the wrong side in therhood, a classless society and this war. We belong with Hitler, unqualified equality to all men. For the white man can no longer respective of race, color or previ- rule in this world unless he rules ous condition of servitude. In a by totalitarian military force. De-quanary the Negro faces Christi- mocracy, if it is to prevail at this anity. Not yet is he in open re- solemn moment in itself of that volt, but in silent bewilderment. which denies democracy and dares Countee Cullen's 'Pagan Prayer' to act as it believes." voices the unrest and bewilderment

"It is hoped that the World War of the Negro's thinking: will usher in the period of brotherhood about which Markham wrote and sang. "Not for myself I make this prayer, But for this race of mine That stretches forth from shadow

PEOPLE BEWILDERED

"There was a time when the Negro was lulled into complacency by his blind confidence in Christianity. But that time has passed. Thinkers among us see Christianity weighed in the balances and found wanting. The Negro's bewilderment deepens when Christianity, as a factor, enters into the equation of the brotherhood problem. In a talk to brother ministers at Watertown, New York, I had this to say:

Dark hands for bread and wine
For me, my heart is pagan mad
My feet are never still,
But give them hearths to keep
 them warm
In homes high on a hill.

For me, my faith has following
I bow not till I see,
But these are humble and believe
Bless their credulity.

For me, I pay my debts in kind,

"The Negro is filled with anxious solicitude as he faces Christianity in his bewilderment; It appears to him that in the realm of brotherhood it has been weighed in the balance and found wanting. We can only judge a religion by the character it produces and the conduct it condones. If judged by the practices of its adherents—or at least a majority of them—Christianity suffers in comparison with other world religions in this test of human brotherhood and human treatments between men of different race and hue.

And see no better way,
Bless these who turn the other cheek
For love of you and pray.
Our Father, God, our Brother
Christ
So are we taught to pray;
Their kinship seems a little thing
Who sorrow all the day.
Our Father, God, our Brother
Christ,
Or are we bastard kin,
That to our plaints your ears are closed.

DISCRIMINATION IN INDIA

It is said that while Mr. C. F. Andrews was in South Africa he was asked to preach in a Christian church. Mahatma Gandhi's son, Manilal, wished to hear him preach, but Asiatics could not be tolerated inside a church building with

Our Father, God, our Brother Christ,
Retrieve my race again;
So shall you compass this black sheep,
This pagan heart. Amen."

"The Negro faces America during this crisis. He sees America girding for world leadership, and wonders whether the spiritual qualification is necessary have been attained by this land of inventive genius, wealth accumulation, industrial efficiency and military prowess. He feels the urge to cry out with the lacrimose prophet: 'Oh that my head were waters, and mine eyes a fountain of tears, that might weep day and night' over the racial follies of the land of the noble, free. We face the crisis believing that our Father's God will awake and

"Let music swell the breeze,
And ring from all the trees
Sweet freedom's song."

**WORLD AWAKENING
TO BROTHERHOOD**

"There are signs here and there of a world awakening to brotherhood. The signs are like a man's hand but they hearten lovers of liberty, fraternity and equality."

Star of Zion

Charlotte, N. C.

The Superannuated Fathers

We want to commend Dr. H. B. Shaw, secretary of Department of Ministerial Relief, for his promptness, as one of his first official acts, in sending checks to the "Superannuated Fathers," as he has very appropriately called them. Dr. Shaw informs us that as of March 1st, each superannuated minister of record received a check for \$15.00. That is a small sum, but it is a token of denominational thoughtfulness. Some of those who receive such remittances are not in dire need, thanks to God and their own resourcefulness, but others are so much in need that this little check will bring considerable cheer.

We do not know how often these checks can be sent—we trust it will be frequently—it ought to be monthly, but in any case they should and must be sent as often as is humanly possible. We believe that Dr. Shaw will see that this is done. It ought to be and it will be one of his major concerns.

And the widows must also be remembered as frequently as possible; and the orphans of our deceased ministers. When the whole picture is seen, we get a good idea of the need for a real pension fund. The full amount of seven percent of the General Claims, the amount allowed for Ministerial Relief, during the past year amounted to just a little more than \$10,000.00. If all of this were given to the approximately 50 ministers on the superannuated rolls, it would give each of them just a little more than \$15.00 per month. But this can not be done for there are many widows and orphans who must receive a pittance.

But in this period when social security is so much in our thinking, and when there is a great deal of money in circulation, although the cost of living has kept abreast; we should now take immediate and effective steps to put our pension plan in operation. We feel that Dr. Shaw, who has often expressed deep interest in the superannuated ministers, will not only do the best he can with the funds currently available, but that he will set in motion plans to increase the effectiveness of the Department to its worthy Claimants.

Star of Zion

Charlotte, N. C.

MEN AND MATTERS RELATIVE TO ZION METHODISM

MAR 29 1943

By J. R. WINGFIELD

This is a time for frankness; it is has become unable to travel and su-
no time to "dilly dally" around. As pervise his episcopal area without
we approach the General Confer-regard to age. What has the age of
ence of Zion Methodism, we need to 74 years to do with a man's physical
pull off the shoes from our feet, for or mental ability? If space would al-
the ground whereon we shall soon low me to extend this argument, I
stand will be Holy Ground. During could prove that some of the great
the sitting of the next General Con- est accomplishments in the history of
ference, there are a few laws that the world were made by men beyond
should be enacted in our discipline, the age of 74 years. 74 years and
and a few should be repealed. I shall beyond constitute the age area of
mention just a few of them in this master minds, as chairmen, states-
article. First, all general officers, by men; scientists, musicians, et cetera.
virtue of their position, should be (4) Our venerable Bishop W. C.
come members of the General Con- Brown, who possesses extraordinary
ference. This would include general business ability, having had experi-
officers of the Woman's Home and ence for quite a number of years
Foreign Missionary Society. Why during his pastoral life in handling
should these general officers be de- financial affairs of large corpora-
nied membership in the General Con- tions, presented the long-talked-of
ference as they have the responsibil- Ministerial Pension Plan for disabled
ity of directing the various depart- superannuated ministers in a well
ments of Zion Methodism during the written document to the Connection-
interium of the General Conference? al Council held in Livingstone Col-
It appears to be a kind of political lege, Salisbury, N.C., last August.
distrust that our general officers By motion of the writer, this docu-
must compete with delegates of the ment was referred to the Board of
General Conferences for election as Bishops for their consideration. Noth-
a representative from said Confer- ing has been heard from this Minis-
ence in order to have his or her terial Pension Plan since it was re-
franchise in the General Conference. ferred. It must have been killed by
(2) The law preventing bishops the Board of Bishops—if so, we
from voting in the General Confer- would like to know where it was bur-
ence, except when he is presiding ied. (5) The question of election of
and there is a tie vote, should be bishops is one that needs practical and
eliminated. Since Methodism is judicious consideration. The last
re-founded upon the principles of de- General Conference was composed
mocracy, I feel that the executive of two schools of thought: one group
officers by reason of their positions stood for the election of bishops, and
the other for no election. I do not

and their interest in the general welfare of Zion Methodism, should not be subjected to such limitations in the deliberations of the General Conference. Their right to vote should not be denied, though they may not choose to do so. (3) The law providing for the retirement of bishops at the age of 74 years is out of place in our book of discipline because it has never, and never will accomplish any benevolent purpose of our church. It was ill-conceived and given birth through the influence of the devil during the memorable General Conference at Louisville, Ky. This law for many years has been held up over the heads of our venerable fathers as a threatening hammer of extermination. It was, and is, uncalled for, and out of place in Zion Methodism. That law should be rewritten so as to include a bishop who is has become unable to travel and supervise his episcopal area without regard to age. What has the age of 74 years to do with a man's physical or mental ability? If space would allow me to extend this argument, I could prove that some of the greatest accomplishments in the history of the world were made by men beyond the age of 74 years. 74 years and all beyond constitute the age area of his master minds, as chairmen, statesmen, scientists, musicians, et cetera. (4) Our venerable Bishop W. C. Brown, who possesses extraordinary business ability, having had experience for quite a number of years during his pastoral life in handling financial affairs of large corporations, presented the long-talked-of Ministerial Pension Plan for disabled superannuated ministers in a well written document to the Connectional Council held in Livingstone College, Salisbury, N.C., last August. By motion of the writer, this document was referred to the Board of Bishops for their consideration. Nothing has been heard from this Ministerial Pension Plan since it was referred. It must have been killed by the Board of Bishops—if so, we would like to know where it was buried. (5) The question of election of bishops is one that needs practical and judicious consideration. The last General Conference was composed of two schools of thought: one group stood for the election of bishops, and the other for no election. I do not

attempt to discuss which was right or which was wrong. However, we all know, as a matter of fact, we had at that time nine bishops and eleven episcopal districts and today we have only eight doing the work of eleven. Therefore, it goes without argument, that we need to elect three or four bishops to do the work of our great church. We note with a degree of satisfaction that a change of mind has taken place among our bishops and the rank and file of Zion Methodism at this time, and it appears that we are going to elect more bishops at the approaching General Conference.

One group is advocating the election of old men; another group is advocating the election of young men. There is no need of us splitting hairs over ages. The age is secondary, but the man himself is of primary importance. The greatest need of Zion Methodism is that of electing men who are eminently qualified. He should be a Christian gentleman possessed of excellent literary attainment, liberal minded, of splendid business ability, superbly honest, and possessing those qualities that will cause him to love his fellow ministers over whom he presides and respect their rights—men who are big enough to allow their brother minister to differ with them and still remain a big brother and friend. Men who will supervise the work assigned them and build up the broken-down places of our Zion.

If we look over the list of the many stalwart sons of Zion Methodism, whose names have been presented in the columns of the Star of Zion, as candidates for the Episcopacy, you will find plenty of such characters among them. It is not necessary for me to mention their names. Listen, look them over carefully for yourself. May we elect four of them?

NEGRO METHODISTS MADE GREAT RECORD FOUNDER'S DAY

February 23, 1943
The African Methodist Episcopal Zion church, of the United States, recently observed "Founder's Day," as a result of which they raised \$40,000.00. Of this amount \$7,700 was credited to the diocese of Bishop B. G. Shaw, of Birmingham, Ala., which includes Georgia and of which Smith Chapel, this city, is a unit.

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Bishopric Candidates Major Change Made Attend AMEZ Meet at Ohio AMEZ Meet

BOSTON—Many noted churchmen, including several candidates for the Bishopric, attended the six-day session of the New England Conference of the AMEZ Church which closed at Columbus Avenue AMEZ Church June 13.

The Women's Home and Foreign Missionary Societies opened the conference Tuesday with an oratorical contest which was won by Miss Elaine Gunn of New Bedford. Miss Holmes of Waterbury, Conn., was second.

Financial reports made Thursday showed that the conference had raised \$12,000 for the year, the largest individual sum, \$1400, being reported by the host church.

Only 5 AME Mortgages Bishop W. J. Walls, who presided, urged the churches to pay off the debts on their buildings and pointed out that in his sixteen years as conference prelate all but five churches had burned their mortgages.

In his annual address Friday afternoon, Bishop Walls said that it is not enough to fight for war jobs but "we must sacrifice somewhat of our pleasures to hold them."

Delegates Elected Ministerial delegates elected to the General Conference in Detroit next May were:

The Revs. H. P. Morris, Hartford; Charles Foggie, Cambridge; R. B. Hurt, Bridgeport; A. A. Perry, Boston, and Presiding Elder Hillary Jackson of Brooklyn, N.Y., who is a candidate for secretary-treasurer of the General Conference.

The alternates were the Revs. R. A. G. Foster, New Haven; Arthur Marshall, John Holmes, Norwich; Henry W. Morrison, Great Barrington; George H. Coffey.

Lay Delegates Lay delegates elected were: R. Canns of Bridgeport; Mrs. Rosa Weller, Waterbury; Mrs. Helen Hurt, Bridgeport; Mrs. Edna Smith, Worcester, and George Williams, Boston.

Alternates were Mrs. Ethel Hicks, Mrs. Queen E. Rogers, Miss Clara Coleman, Providence, and Edward Jackson, New London, and Dr. George Prescod, Providence.

A total of \$500 was collected at the morning and afternoon services Sunday.

Bishopric Candidates Candidates for the Bishopric who spoke at the conference were:

The Revs. Benjamin C. Robeson, New York City; Harbison T. Medford, Washington, D.C.; W. B. Cooper, St. Louis; Frank W. Alstork, Philadelphia; Stephen G. Spottswood, D.C.; W. O. Carrington, Brooklyn, N.Y.; Buford Gordon, Charlotte, N.C., and W. W. Slade.

Women's Meet Set The missionary women of New England will hold their quadrennial convention at First AMEZ Church, Brooklyn, N.Y., August 5-12. The women raised \$1837 during the year for general purposes.

Representatives of various publications at the conference were Editor Walter Lovell of Star of Zion, and Miss Lydia T. Brown of the AFRO-AMERICAN Newspapers.

Not present at the sessions was the Rev. A. A. Perry, local pastor, whose absence was attributed to some to a misunderstanding with local press representatives.

The appointments follow:
BOSTON, Mass.—A. A. Perry.
HARTFORD, Conn.—A. P. Morris.
PROVIDENCE, R. I.—J. W. Watson.
WORCESTER, Mass.—R. F. Benjamin.
NEW HAVEN, Conn.—R. A. G. Foster.
WATERBURY, Conn.—S. W. Weller.
BRIDGEPORT, Conn.—R. B. Hurt.
CAMBRIDGE, Mass.—C. H. Foggie.
NEW BEDFORD, Mass.—J. P. Coffield.
ANSONIA, Conn.—A. Marshall, Jr.
NORWICH, Conn.—J. W. Holmes.
PLAINVILLE, Conn.—Harold Clement.
NEW LONDON, Conn.—J. V. Catledge.
ATTLEBORO, Mass.—E. P. Boyce, Jr.
PROVIDENCE (Second)—George Laws.
NEW BRITAIN, Conn.—W. T. Henderson.
TORRINGTON, Conn.—R. H. Scott.
PORTLAND, Maine—G. H. Coffey.
DANBURY, Conn.—M. M. Smith.
GREAT BARRINGTON, Mass.—H. W. Morrison.
AMHERST, Mass.—J. C. Taylor.
BRANDFORD, Conn.—Open.
SPRINGFIELD, Mass.—Blocket.
WILLIMANTIC, Conn.—Lillian Hurt.
MERIDEN, Conn.—Zae Walters (16 years same place).
HAYDEN STATION—H. W. Durant.
MIDDLETOWN, Conn.—George Green.
WINSTON, Conn.—H. C. Little.
SALEM, Mass.—Open.
CHelsea, Mass.—Charles Chandler.

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Bishopric Candidates Major Change Made Attend AMEZ Meet at Ohio AMEZ Meet

CINCINNATI, Ohio — One major upset and several minor changes occurred when the appointments were read at the closing session of the twenty-eighth session of the Ohio Annual Conference of the AMEZ Church at St. John Church, Sunday afternoon.

Major shift was the elevation of the Rev. T. J. Tipp, pastor of Emmanuel Church, Aliquippa, Pa., to the presiding eldership of the Allegheny District, while the former presiding elder, the Rev. H. A. Trotter of Pittsburgh, retained his former charge of Avery Memorial Mission, which he had also held while district superintendent.

Presiding at the conference was Bishop P. A. Wallace of Brooklyn, N.Y., with Bishop E. L. Madison of Pittsburgh, as associate.

Two Elders Ordained Ordained elders at the morning session were the Revs. G. R. Miller and Mrs. Alberta Pulley. More than \$6,000 was reported at the meet. The list of appointments follows:

COLUMBUS DISTRICT
P. C. Wilburn, presiding elder
Rev. Miss Minnie Webb, missionary
ST. PAUL, Cleveland — J. L. Black.
ST. JOHN, Cincinnati — P. R. Washington.
COLDWELL TEMPLE, Columbus — A. L. Feller.
WESLEY TEMPLE, Akron — J. P. Foote.
ST. PAUL, Dayton — D. G. Turner.
ST. MARK, Dover — D. R. Miller.
OAK STREET, Massillon — J. H. Norris.
ST. LUKE, Dockland — W. R. Moses.
NEW HOPE, Lorraine — John Wilson.
ZANESVILLE — E. G. Fields.
SPRINGFIELD — Josephine Greenwade.
ST. JAMES, Cincinnati — Nina Robinson.
ST. PAUL, Covington — Henry Walker.
ST. LUKE, Cleveland — John Johnson.
METROPOLITAN — To be supplied.
BETHEL, Cleveland — O. C. L. Ransom.
CLEVELAND MISSION — J. A. Johnson.
ST. PETER, Cleveland — Alberta Pulley.
89TH ST. AMEZ CHURCH, Cleveland — J. K. Blake.
ST. MATTHEW, Sewickley — J. F. Dunn.
ST. PAUL, Coraopolis — W. P. Dockery.
EMMANUEL, Aliquippa — N. L. Meeks.
DISHARON, W. Bridgewater — H. A. Harris.
ST. LUKE, New Castle — K. M. Taylor.
COOPERS CHAPEL, Mercer — I. B. Lavigne.
SNOWDEN CHAPEL, Franklin — A. C. Duffie.
RUTH CHURCH, Sharon — I. B. Lavigne.
PRICE MEMORIAL, Youngstown — R. M. Jones.
MT. ZION, Salem — James A. Patrick.
SIMMONS CHAPEL, Lisbon — Charles Hudson.
GOOD SAMARITAN, Erie — E. F. Smith.

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New England AMEZ's Ask Return of Walls

BOSTON. — The ninety-ninth New England Annual Conference of the AMEZ Church passed a resolution last week petitioning the General Conference to return Bishop William J. Walls of Chicago to this area where he has served since 1928.

Speaking at the opening session of the conference Wednesday at Columbus Avenue AMEZ Church, Bishop Walls called for stronger unity among all Christian leaders and asserted that the church must help to bring about a permanent peace.

Over \$12,000 Reported Over \$12,000 was raised by the conference for the year. The bishop announced that \$500 would be used to aid mission stations and that \$1500 is in the bank to be used to establish another Zion Church in New England.

The following ministers were elected delegates to the General Conference which meets in Detroit next June: H. R. Jackson, A. A. Perry, C. H. Foggie, R. B. Hurt, and A. P. Morris.

The conference was addressed by Gov. Leverett Saltonstall who said that "future American prosperity depends on making democracy a living thing for all Americans."

Other speakers included Dr. James E. Eichelberger, general secretary of Christian education; President William Trent, Livingstone College; the Rev. Stephen Spottswood of Washington, and Dr. B. C. Robeson of New York.

Church Completes Financial Drive

A successful financial drive has just been completed by the members of Waddell Chapel A. M. E. Zion church, of which Rev. E. O.

Williams is pastor, it was announced today. Church officials said they desired to make grateful acknowledgment to the people of Shelby, including many white friends, who assisted in this drive. Spokesman for the church group was Mary Crouthers Eskridge.

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Star of Zion
Charlotte, N. C.
ZION CHURCH
WOMEN HOLD
CONVENTION

Women Chaplains Urged For
Auxiliaries

By HARC... AUG 26 1943
Brooklyn, Aug. 9—The church has fallen into a state of coma . . . a sort of sleeping sickness," said Bishop W. W. Matthews of Washington, delivering his sermon: "The Active Strength of the Church of the Rebuilding of the New World," to the joint session of the tenth quadrennial convention of the Woman's Home and Foreign Missionary Society and the Connectional Council of the African Methodist Episcopal Zion Church, held at First A. M. E. Zion Church, Tompkins Avenue and McDonough Street.

The bishop continued to say in his Sunday morning message, "Before the church can gather its strength it must be awakened and aroused to activity." The strength of the church is the gospel," said the prelate to the overflowing congregation that represented all sections of the country. "Unless the church is wide awake and has a full consciousness of its strength and also of the strength which it has lost its task in the rebuilding of this new order will be left unfinished," concluded the speaker.

In his remarks of introduction of the Missionary officers, Bishop William J. Walls said, "The Missionary effort did not begin sixty years ago, but it started when Andrew Cartwright went to Liberia; at that time Eliza Gardner of the New England Conference and Harriet Tubman in New York raised money as Home Missionaries and sent him to Africa as a missionary."

Talking on the subject, "Missions and World Peace," President Rufus E. Clement of Atlanta University, addressed the body on the second afternoon of its opening. "The church today is responsible for the present world chaos," declared the speaker, "since missionaries preceded traders with their economic interests into many areas which were unexplored and undeveloped, giving rise to economic imbalance."

Dr. Clement gave his blueprint for World Peace to the 1200 delegates

visiting clergy, and laymen of the convention, which consists of political, economic, and social viewpoints. There is a need for world service, unending sacrifice and world brotherhood, the speaker pointed out as he drew attention to the contribution that missions can make toward this end.

The Monday morning session was given over to Mrs. Gertrude C. Brown who conducted a most impressive memorial service in commemoration of the deceased members of the society, which was followed by reports from the District Supervisors, auditing committee, and recording secretary.

Women chaplains for the women's auxiliaries of the armed forces is advocated by Mrs. Henrietta M. Davis of St. Louis, general president of the Woman's Home and Foreign Missionary Society, in her quadrennial address on Monday afternoon.

"Even if this is a world still ruled by men, give them an opportunity to serve as chaplains to all female units," pleaded the retiring president. "It seems to me that at this time and especially during this war period," Mrs. Davis said, "there should be no race question in our fair land." She reminded her audience that we are citizens of America and law abiding as Christians, Missionaries; there is no group better prepared to sound aloud our note of discontent with this situation. We deplore it, but we must continue to use the weapons of our enemies and should by stringent laws be forced from the bounds of society forever." She said, "The church as a whole should be ever precautions and see that Christianity still holds the lead for righteousness and God."

Church Foundation of Race
Declaring that the church is the foundation of the Negro race, Magistrate Myles A. Paige said, "In the present crisis missionary work is needed at home as well as abroad."

Mr. Paige brought greetings to the convention from Mayor LaGuardia, while the acting governor, State Senator Joseph Hanley, expressed Governor Dewey's interest in the meeting.

Using as a subject, "Racial Destiny in Latin America," Dr. Frank Tannenbaum, associate professor of Latin American History at Columbia University, said, "The Negro has

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become European in culture, on this hemisphere." He said that in Brazil the Negroes and the whites have blended themselves while the Indian has remained as an isolated individual on the Western Hemisphere, as far as adopting the white man's civilization is concerned.

"Living one with another has failed in America," said Phillip McLowry in his speech, "The Negro and Democracy." "For democracy to really work," the secretary of the "March on Washington" movement declared, "there must be a changed attitude in America. You cannot take your place in the post-war world unless you take your place in the present world."

McLowry then outlined the movement's plan to have 100 Northern Negroes visit Washington, D. C., on a Sunday morning to worship in "white" churches in an effort to combat segregation and discrimination, another group will plan, in a southern city that practices Jim Crowism on public conveyances, to choose its own seats to defeat this menace.

Speaking on missions in the post-war world, Kingsley O. Mbadawel, told of importance of technical training for Africans. In any program for missions concerning Africa the natives must be considered first, declared the Nigerian prince. African youths should be trained in the American colleges and be returned to develop the natural and spiritual resources of the black man's continent.

The convocation that opened Saturday, August 7, and continued through Thursday, August 12, had for its theme: "Persevering Toward A Just and Durable Peace Through Missions," with the purpose: "To lift our horizons to include all mankind in our thinking and to recognize the responsibility of the Church for the plight of the world and consider ways of linking ourselves with all Christians in redemptive work."

Mrs. Josephine H. Kyles, widow of Bishop L. W. Kyles, delivered the Tuesday devotional message: "The Call for Missions;" The Rev. Dr. Herbert B. Shaw, secretary of Ministerial Brotherhood, Wilmington, N. C., preached the sermon on Wednesday, and Rev. Dr. Florence Randolph, Summit, N. J., delivered the noonday thought on Thursday.

Social diseases were discussed by

Mrs. J. M. Ragland, Social Security department, Washington. "The Welfare of the People," the Ultimate Key to World Peace," was a timely panel discussion headed by Mrs. J. H. Kyles, chairman. In this discussion Dr. George E. Haynes, executive secretary of the Interracial Committee of the Federal Council of Churches of Christ in America, gave the summary: 1. We will have to pay more attention to having families; 2. The Negro family is up against tremendous disconcerting forces that are overpowering and we don't know what to do; and 3. The church has not really grappled with the question. It is the job of the church to help to adjust wages, the church has got to stop being hypocritical, and do something about the problems of the family. Make common cause with others who want to do the same thing. Other members of the panel were Misses Rena Weller, Josephine Tucker, Andree McNeil and Dollie Lowther; Mrs. Genevieve McKinney and Drs. Buford F. Gordon and James C. Taylor.

Mrs. Irene Davis, of Washington, delivered an evening message on Tuesday entitled: "The Penetrating Power of the Gospel." On the same program Dr. H. T. Medford, secretary of Foreign Missions of the A. M. E. Zion Church, and Mrs. Abbie C. Jackson, newly elected executive secretary of the Woman's Society, gave a report of the Commission to the Virgin Isles, which they made in 1941, to study the situation of the Zion Churches on that island. Moving pictures of the beautiful and enchanting island were shown by Dr. James W. Eichelberger, secretary of the Department of Christian Education of the Zion denomination.

Youth Contest
Mrs. Daisie Caldwell Tucker, secretary re-elect of the Young People, sponsored a nationwide oratorical contest for the youth of the church, in which six young people becoming local and district winners participated for the selection of a national winner. The contestants journeyed from many sections of the country to complete qualifications of the oratorical contest. The winner of the meet was Miss Audrey McNeil whose subject was: "Does Education Increase Happiness?" The young high school senior of Brooklyn, and conscientious church worker at the host church to the convention, not only with her

subject matter convinced the judges that happiness is increased by education; but the audience was moved by her poise, enunciation, composition, pronunciation and her personal belief in the material. The prizes for the winner were cash award and a copy of the new book, "Joseph Charles Price: Race Leader and Educator," by Bishop William J. Walls, prelate of the New York and New England Conferences.

Runners-up in the contest were George L. Blackwell, Statesville, N. C., and Elaine Gumbs, New Bedford, Mass., second and third prizes, respectively. Other contestants were Thomasine House, Olevia Jeffries and William J. Trent, president of Livingston College, Salisbury, N. C., and Buford F. Gordon, editor of the Church School Literature, Charlotte, N. C., and Miss Sarah Janifer, Washington, D. C.

African Soloist
Among the many outstanding features of the convention was the singing of Mrs. Madeline Graden, a native of Freetown, Sierra Leone, West Africa. The charming voice thrilled the 1800 people that packed the church as she sang "Come Ye Blessed" by Scott and "The Lord's Prayer," Madeline.

Society Invest \$5,000 in Bonds
The treasurer of the Woman's Home and Foreign Missionary Society, Mrs. Ida Jackson, St. Louis, Mo., reported to the general public that the Woman's Department has invested \$5,000 in U. S. government war bonds during the earlier part of the year, to prove its interest in bringing the world conflict to an end that the mission field may add its contribution to rebuild a new world. Over \$10,000 is credited to the society's bank account, which does not include monies for support of the home and foreign mission fields.

Episcopal Supervisors
The Episcopal district supervisors made their quadrennial reports to the body on Monday and Tuesday in the following order: 1. Mrs. Josephine H. Kyles; 2. Mrs. Ida Wallace; 3. Mrs. M. D. Harriston (for Mrs. Mabelle L. Shaw); 4. Mrs. Abbie C. Jackson; 5. Mrs. Ola Martin; 6. Mrs. Creola B. Cowan (for Mrs. A. Lucille Alleyne); 7. Mrs. Cowan also reported for Mrs. Alice Matthews; 8. Mrs. Gertrude C. Brown, and 9. Mrs. Andrades L. Brown and Creola Cowan. The reports

tion were Catherine Carter, Aleyce June Daniels and Knox, Corona Smith, the Evelyn Robinson, Mary Robinson, Au drey McNeil, Elizabeth Thomas, Eliz

abeth Bishop, Lois Coddew, Ceci Thompson and Ella Rose Corrigan. All of these young ladies are interested members in the First Church in the young people's department.

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New Office

Thursday afternoon and evening were given over to the election of officers for the next ensuing four years of the Woman's Society. The president-elect is Mrs. M. Anna Hauser, former vice president of the missionaries. She has served the body for many years as a general officer and in the local group. Mrs. Hauser attended Livingstone College, Salisbury, N. C., where she has lived for many years and taking an active part in Soldier's Memorial A. M. E. Zion Church. The Christian stateswoman was elected on the first ballot with 270 votes, defeating Mrs. Rosa Weller, Waterbury, Conn., and Mrs. Cora Burke, Knoxville, Tenn., her strongest opponents.

Other officers elected and re-elected to the general body were Mrs. Delacey Donowa, Asbury Park, N. J., vice president; Miss Amelle R. Harris, Washington, recording secretary; Mrs. Elizabeth T. Smith, Birmingham, Ala., superintendent of children; Mrs. Abbie C. Jackson, executive secretary; Mrs. Emma C. Clement, chairwoman, Life Members Council, Louisville, Ky.; Mrs. Daisie C. Tucker, secretary of young people and Mrs. Minnie D. H. of New York, secretary of Bureau of Supplies. They were unanimously elected by acclamation to fill their respective positions. After the withdrawal of Mrs. Julia B. Shaw's candidacy for the office of treasurer, Mrs. Ida Jackson was re-elected through acclamation.

The retiring president, Mrs. Davis, installed the incoming officers at the closing session held at the Tompkins Avenue church on Thursday evening. She, in her remarks, said that the delegates were wise in their selection of the new officers who are qualified to carry the society to high places in the Christian society. Mrs. Davis praised highly the president and the other officers.

The outgoing president named a special resolution committee to form a necessary document on Negro affairs; the committee is composed of Bishops W. W. Matthews, Washington, chairman; Dr. James W. Berger, secretary of Christian Education of the A. M. E. Zion Church, Chicago; and Rev. Harold A. L. Clement, pastor of the Redeemer's A. M. Zion Church, Plainville, Conn.

The committee which met drew up and is a man of fine erudition. The vigorous resolution to be sent to New Jersey Conference holds Bishop Wallace in the highest esteem, and the President at the White House but would not permit the statement to be released for he press at the present.

Other Speakers

On the welcome program the following speakers brought greetings from the various church and civic organizations: Miss Dorothy Carlton, Sylvester Bynum, Mrs. Bessie Butler Tatum, Dr. S. T. Eldridge, Assemblywoman Jane H. Todd, vice president of the N. Y. Republican State Committee, Acting Governor, State Senator Joseph Hanley, Commissioner S. T. Battle, and Attorney Ruth Whitehead Whaley of Harlem.

Star of Zion Charlotte, N. C. BISHOP WALLACE AS A LEADER OF MEN

By CLEVELAND G. ALLEN
New York, N. Y.—The salute to Bishop P. A. Wallace, the senior bishop of the A. M. E. Zion Church, hails a great leader of men. Bishop Wallace by the success which he has attained as one of the Bishops of the A. M. E. Zion Connection has demonstrated his great qualities of leadership, and the uniform respect and confidence which he has over the men he presides. For several years as the reporter of the New Jersey Conference I have had a fine opportunity to see Bishop Wallace in his relationship to the men and women of the conference and the success he has accomplished in guiding the destiny of the New Jersey Conference.

One of the techniques which Bishop Wallace has employed is that he allows the fullest expression from the members of the New Jersey Conference, and assures every one that they are entitled to their opinion. The fullest democracy exists in the New Jersey Conference, which has made it one of the outstanding conferences of opinion in the connection.

Bishop Wallace knows how to inspire men and women and to bring forth their best qualities. He is one of the leading churchmen of the race, and keeps abreast of the current movements affecting the church, race, and country. He is one of the most widely read men of the race.

was held at Asbury Park a fine tribute was paid to the leadership of Bishop Wallace, and it was the general sentiment that because of his outstanding service this wide influence as a churchman, his great need to the connection at this time, that he continue in active service. The A. M. E. Zion Connection should stand at attention as it salutes Bishop Wallace.

Board Of Bishops And Connectional Council Of A.M.E. Zion Church Hold Meeting: Bishop Alleyne, Chairman

New York, N. Y.

By CLEVELAND G. ALLEN

The meeting of the Board of Bishops and the Connectional Council of the A.M.E. Zion Church, which was held at the First A.M.E. Zion Church, Tompkins avenue and McDonough street, Rev. W. O. Carrington, pastor, from August 5th to 8th was one of the most important mid-year meetings of the connection. The report of the general secretary of the connection, Prof. S. M. Dudley, revealed that the membership of the church was over 400,000 and that the work of the connection was expanding. Rev. W. W. Slade, financial secretary of the connection, said that the financial condition of the church had never been better and that there was \$66,693.50 in the treasury at the present time.

The meeting of the Board of Bishops and the Connectional Council began with the celebration of the holy communion in which the entire band of bishops participated. The procession of Bishops was led by Bishop P. A. Wallace, the senior bishop of the connection. Participating in the communion service were Bishop P. A. Wallace, of Brooklyn; J. W. Martin, of Chicago; B. G. Shaw, of Birmingham, Ala.; W. W. Matthews, of Washington, D. C.; C. Brown, of Los Angeles, Cal.; W. J. Walls of Chicago, Ill.; C. C. Alleyne, of Philadelphia, Pa.; E. L. Madison, of Pittsburgh, Pa.; and the Rev. W. O. Carrington. The invocation was given by the Rev. S. L. Corrothers pastor of the A.

M.E. Zion Church in Westbury, N. Y.

The new officers elected were Bishop C. C. Alleyne chairman; Bishop W. J. Walls, secretary, and Bishop E. L. Madison, assistant secretary. The session on Thursday and Friday was given over to the reports from the various departments. Reports were made by R. L. Sherrill, manager of the publication house, Rev. W. R. Lovell, editor of the Star of Zion, Rev. J. C. Taylor, editor of the Quarterly Review; Rev. B. F. Gordon, editor of the Church School Literature; Dr. W. J. Trent, president of Livingstone College; Dr. J. W. Eichelberger, secretary of Christian Education; Rev. H. T. Medford, secretary of Foreign Missions; Rev. H. B. Shaw, secretary of The Ministerial Relief and Brotherhood; Dr. Oscar Adams, secretary of Church Extension; Rev. W. S. Bacon, secretary of the Bureau of Evangelism; and Rev. J. S. N. Tross, secretary of the American Bible Society.

At the Thursday evening session public welcome exercises were held under the direction of Rev. W. O. Carrington, pastor of the First A.M.E. Zion Church. Special music was furnished by the choir of the First A.M.E. Zion Church under the leadership of D. Booker Bridges. A special feature of the service was the showing of motion pictures by Dr. J. W. Eichelberger of the activities that are carried on by the A.M.E. Zion Church.

Addresses were made by Irene Mimes, the young people; Dr. J.

Henry Carpenter. The Brooklyn Churches and Mission Federation; Rev. J. C. Hoggard New York Conference of the A.M.E. Zion Church; Dr. J. B. Adams, the Interdenominational Preachers Meeting.

Musical selections were rendered by Lillian Pickens, and Frank Robinson.

Mr. Sherrill in his report said that the indebtedness on the publication house has been reduced from \$90,000 to 5,962.00. It was suggested there be an increase in the price of quarterly and other periodicals.

Rev. Lovell said that he had traveled over 15,000 miles, and visited over 39 conferences in the interest of the Star of Zion.

Rev. J. C. Taylor editor of the Quarterly Review said that the publication goes into the libraries of 51 colleges and other institutions.

Dr. W. J. Trent president of Livingstone College said that the institution was in excellent shape. He said that he had raised over \$500,000, and has wiped out the indebtedness of \$250,000 which was standing when he became president.

On Friday afternoon an address was made by Dr. George E. Haynes of the Federal Council of Churches. He said that a survey of 40 cities had been made where possible race riots were likely to occur. The Saturday morning session featured reports of the Woman's Home and Foreign Missionary Society, of which Mrs. Ida Jackson is treasurer, and Mrs. Creola B. Cowan secretary. An executive meeting was also held by the Board of Bishops.

At the Sunday morning session over 2000 persons were present, including delegates, general officers, and visitors from various sections of the country who are here to attend the General Missionary Convention to be held following the close of the council meeting. Music was furnished by the convention chorus under the direction of D. Booker Bridges. At the morning service Bishop P. A. Wallace presided.

Bishop participating in the service were Bishops Walls, Madison, Shaw, Martin, and W. W. Matthews of Washington.

The sermon was preached by Bishop Matthews.

At the afternoon session Bishop W. J. Walls presided. The principal speaker was Dr. Rufus Clemett, president of Atlanta University.

A report from the foreign fields was made by Bishop C. C. Alleyne.

Participating in the service were Bishops, Madison, and vice president Dr. W. Brown. The evening service was presided in by W. W. Slade. The service were W. R. Lovell, and Dr. W. S. Dacons. The sermon was preached by Bishop J. W. Martin, of Chicago.

12-1943

AMERICAN BIBLE SOCIETY

BIBLE SOCIETY MAKES BIG GAINS IN SOUTH

Daily World

Atlanta, Georgia

Splendid support was given the Atlanta division of the American Bible Society in the southern states during the past year, it was announced Wednesday.

Dr. D. H. Stanton, supervisor of months and earnestly asks for all of the American Bible Society's more as it goes about the best task colored agents in the United States ever committed to anyone—that of and secretary of the Atlanta division helping to carry His word to the vision, made the following statement:—ends of the earth."

"The Atlanta division of the American Bible Society wishes to thank the people of Atlanta and those throughout the division covering South Carolina, Georgia, Florida, Alabama, Mississippi and Tennessee for the fine support given our work during the nine months of 1943 which closed yesterday.

"The seven months just closed have been the best in number of Scriptures distributed in the territory covered and warm-hearted cooperation received of any seven months for the past twelve years. The churches, the schools, the young people's organizations, the social clubs and individuals have all helped to make the seven months successful.

"This division has contributed more than its share of more than a million Testaments and Bibles to the men in the armed forces of the nation, thereby helping to stimulate the morale needed at the battle front. The gifts of these Scriptures have been made possible by the glad cooperation of the fine people of this division. An American Bible Society Circle composed of the young people of the Booker T. Washington High School, of Miami, Florida, began the distribution of the Book of Proverbs and the Gospel of St. John which has resulted in the placing of more than 50,000 copies in the hands of civilians and soldiers.

"The work has been equally successful in the other districts. While in Dallas, Texas, last week a check-up on the office there disclosed almost double what was done last year during these seven months. Similar success is being experienced in the Charlotte division both in terms of distribution and cooperation.

"The American Bible Society is the servant of all the denominations and is committed to a program of friend-making as it goes about its task of distributing Scriptures. The Atlanta division has found many friends during these

12-1943

CHURCH

MAY 29 1943

Peoples Voice
New York, N. Y.

Bahai

EDITOR'S

DIGEST



Weekly Review

Birmingham, Ala.

By ROBERT DURR

A New World Religion

Sixty years ago, under of its state members and the per-
the Bahai movement set twelve personal freedom and initiative of the
basic teachings: individuals that compose them are

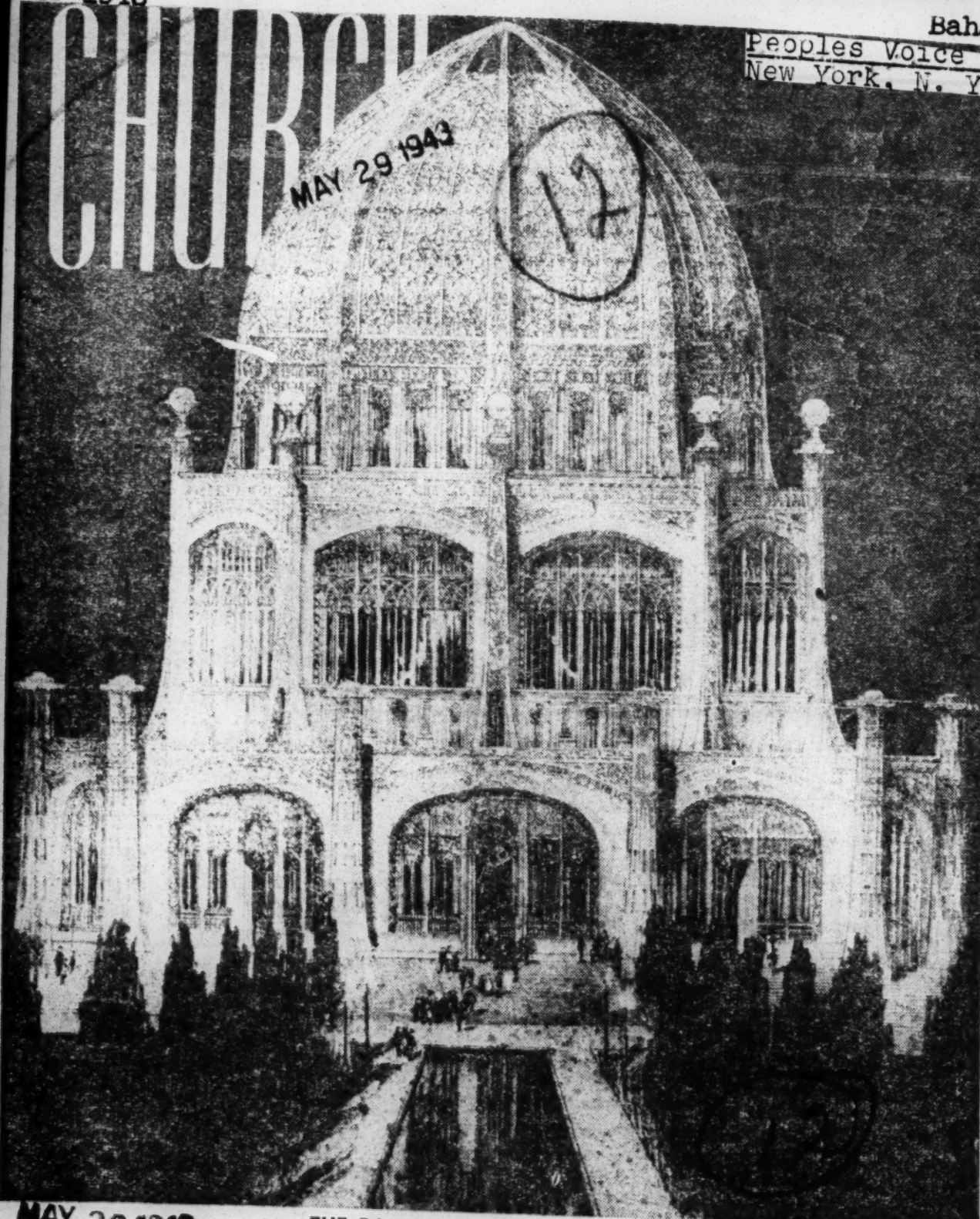
1. The oneness of mankind.
2. definitely and completely safe-independent investigation of truth.
3. The foundation of all religions must, as far as we can visualize is one.
4. Religion must be theit, consist of a world legislature, cause of unity.
5. Religion must whose members will, as the trustee in accord with science and thees of the whole of mankind, ul-reason.
6. Equality between mentimately control the entire resour-and women.
7. Prejudice of allces of all the component nations, kinds must be forgotten.
8. Uni-and will enact such laws as shall versal peace.
9. Universal edu-be required to regulate the life, cation.
10. Spiritual solution of satisfy the needs and adjust the the economic problem.
11. A uni-relationships of all races and versal language.
12. An interna-peoples. A world executive, back-tional tribunal.

In these days when a great deal carry out the decisions arrived at, of thought is being given to theand apply the laws enacted by, extension, and preservation of thisthis world legislature, and will that and the other as well as thesafeguard the organic unity of the denial of certain prerogatives andwhole commonwe. A world die, the weaker peoples and thetribunal will adjudge and deliv- rewards to those who bleed under its compulsory and final ver- smaller countries it might be well dict in all and any disputes that that we plan a w order in may arise between the various ele- keeping with the twelve basicments constituting this universal principles. Bahai. This to my system. A mechanism of world mind is at least an ideal toward inter-communication will be de- which the best should strive—vised, embracing the whole planet, ideal to ward which the best MUST freed from national hindrances and restrictions, and functioning with marvelous swiftness and per- the move toward that which isfect regularity. A world metro- better can not be permanently ar- polis will act as the nerve center rested. When the time comes for of a world civilization, the focus a change for the better to be made towards which the unifying forces it is like the sun shining on a of life will converge and from seed in the Spring—the seed must which its energizing influences will SPROUT OR ROT. And, as another radiate. A world language will has said the things we as individ- either be invented or chosen from uals hold on to in spite of the among the existing languages and fact that we know they are wrong will be taught in the schools of

are not made secure against the march of time by traditions, prejudices, injustices and greed. The great reckoner, Destiny — like a thief in the night steals away ill-gotten advantages.

We can not annihilate, but we can control change. A changing world will be safe in the hands of peoples who believe the principles of truth as taught by Jesus in His day and Bahai's founder. This week came across an interesting pamphlet entitled "A PATTERN FOR FUTURE SOCIETY." It is an excerpt from a letter addressed to those of the Bahai Faith by Shoghi Effendi, Guardian of the Bahai Faith. Here it is:

"The unity of the human race, as envisaged by Bara'ullah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy



MAY 29 1943

THE BAHAI'S HOUSE OF WORSHIP

MAY 29 1943

This magnificent temple, the Bahai's House of Worship at Wilmette, Illinois, completed only a month ago, housed the delegation of men and women of all races who a few weeks ago, celebrated the 100th Anniversary of the Founding of the Bahai cause. The Bahai movement that offers freedom of equity to all peoples, is working on a reconstruction plan of society formulated in Persia nearly 100 years ago. This republic of mankind includes among its four purposes "The establishment of a Universal Religion in which men shall worship God and serve one another, according to the teaching of their different faiths, and in knowledge and appreciation of the Faiths of others." The Bahai's of New York will hold an evening of fellowship at Harlem YWCA, 137 st, Wednesday, May 26, at 8:30 pm Mrs Randolph Bolles will speak on "The World Moves On To Its Destiny."

all the federated nations as an auxiliary to their mother tongue.

Hits Race Bias in

Book 31 1943

Call
Kansas City, Mo.

Bahai Writer

Wants Equality

For All Peoples

Exploding the Myth

of Bee (Magazine Section)
Chicago, Ill. are the descendants of Adam.
ELISABETH CHENEY. This signifies that racial as-
(A Baha'i Race Unity Release.) sumption and distinction are
nothing but superstition. . . .
Propaganda is the most dan- God did not make these divi-
gerous weapon of the dema- sions. These distinctions have
gogues. It is used to becloud the had their origin in man him-
real issues, to arouse racial, po- self. Therefore, as they are
litical and religious prejudices, against the plan and purpose of
which is the smokescreen of the reality, they are false and im-
mind and soul. Its object is to enable a select few to attain
ing of the man. wealth and power at the cost of
the destruction and dire suffer- race even as we are of one
physical plan of material body."

DEC 23 1943
"Independent investigation of In recent years Franz Bonas
truth," the second great princi- and a small army of eminent
ple of the Baha'i Faith, is the scientists have investigated the
weapon with power to destroy claims of racial distinctions and
and sweep away all false prop- come to the same conclusion,
aganda and all self-serving that there are no differences in
smokescreens, or that which essential capacity among the va-
they read or hear, blindly. They rious races, and that differences
must learn to investigate relig- in color of skin are due to dif-
ious truth until they find the ferences in climatic conditions
will of God which is the basis under which each race lived
of all truth. Blind imitation of over many thousands of years,
forms is not religion. A man and have no bearing upon na-
must learn to know God through tive capacity. DEC 19 1943
the Word of God, through medi- Abdul'l-Baha enjoined upon
tation and sincere prayer for both white and Negro an equal
guidance, before an attain- effort toward friendship and
to the reality of a faith which brotherhood. He said, "I pray in
can change his own heart and your behalf that there shall be
heal the world of humanity. no other name than that of hu-
manity among you. . . .

CHICAGO. — (ANP) — "To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority is a flagrant violation of the spirit that animates the Faith of Baha'u'llah," declares Shoghi Effendi of the Baha'i faith in his book, "The Advent of Divine Justice."
Emphasizing that there is no racial discrimination practiced in the Baha'i Faith, Shoghi Effendi contends that if any discrimination is at all to be tolerated, it should be a discrimination not against, but rather in favor of the minority, be it racial or otherwise.
"So great and vital is this principle that in such circumstances, as when an equal number of ballots have been cast in an election, or where the qualifications for any office are balanced between the various races, faiths or nationalities within the community, priority should unhesitatingly be accorded the party representing the minority," writes Mr. Effendi. This should be done to stimulate and encourage the minority group and afford it an opportunity to further the interests of the community, the author declares.

Among some of the nation's colored leaders who have been attracted to the Baha'i Faith are Dr. Alain Locke, author and professor of philosophy at Howard university; Louis G. Gregory, LL.D. international Baha'i teacher; Miss Elsie Austin, LL.D. America's only colored assistant attorney general Ellsworth Blackwell; the late Robert S. Abbott, editor of the Chicago Defender; Walter D. Buchanan and many other people of Central and South America.

DEC 19 1943
He has also written: "All prejudices are against the will and plan of God. Consider, for instance, racial distinction and enmity. All humanity are the children of God; they belong to the same family, to the same human race. There can be no multiplicity of races, since all

12-1943
Chicago Tribune
Chicago, Illinois
**Baptists Keep
Freedom as Negro Goal**

BY ROSCOE SIMMONS.

The 63d annual meeting of the National Baptist Convention, Inc., adjourned with the selection of Dallas for the 1944 sessions.

Around 5,000 delegates and a large number of visitors attended the sessions, which were held at the 8th Regiment armory, 35th street and Giles avenue, but beyond a block from the meeting there was hardly a sign that so great a number of strangers were in the city.

"Good behavior is our religion," becoming an acceptable people thru faith," said President D. V. Jemison, "and we are supposed to be examples of good conduct."

Dr. Jemison Relected.

Dr. Jemison, who succeeded the late Dr. L. K. Williams, and pastor of Chicago's Olivet Baptist church, 31st street and South Park way, as president, is pastor of Tabernacle Baptist church, Selma, Ala.

He was relected president by acclamation. Once president, always president, is the unwritten law of this large and democratic religious group.

Gov. Dwight H. Green stirred the convention with a call for old time religion and made a vehement demand for cleansing the election laws wherever Americans of any creed or color are shut out from the ballot box. "Unless we do this," said the governor, we, too, will go the way of other unjust lands."

Intensely American Group.

The National Baptist Convention claims a membership of 4,000,000 and exhibits the figures. It is an intensely American body, altho its missionaries are sent in all directions. The foreign mission board, which handles collections running into thousands of dollars, reported that while the war necessarily interferes with the convention's distant activities, the board itself is preparing for a more intensive effort for post-war times.

The convention was organized in 1886 by William J. Simmons, widely known teacher of his period, author of "Men of Mark," the first book from the pen of a colored writer to enjoy national popularity.

Baptist leaders have been foremost in opposition to new or old deals which mean overthrow of the form and spirit of the American government. "We overthrew slavery under it," said Dr. A. L. Boone, of Cleveland, "and we have made under it a moral and physical

progress which has astounded the world."

A Republican Leader.

In 1932, and again in 1936, the late Dr. Williams, president, was director of Republican activities among the colored people. "I do this," he said, "as a duty. My faith and gratitude justify my action."

One night is set aside by the convention as Booker T. Washington night. Until his death the famous educator delivered an annual message to the convention. It was notice for what Washington called the "underpinning crowd" to meet and rededicate faith in this country.

The night is still observed and each year an American leader is asked to make the address. The speaker for 1943 was President Mordecai Johnson of Howard university, Washington, D. C., and himself the son of a famous Baptist preacher.

Uphold Free America

The theme of the convention was "Method of Winning the Post-War Peace." President Johnson lightly touched the theme, and the consensus of the thousands of preachers attending the convention was that saving America—the United States—as a place and home for the individually free man must be kept as a goal.

The membership of the convention is housed in 23,093 churches. At Nashville the convention owns a publishing house valued at \$1,000,000. It is located in the heart of the city and produces almost half the Baptist literature for the country.

Chicago ministers of the convention who helped give it direction include Dr. J. C. Austin, pastor of Pilgrim; Dr. J. H. Jackson, pastor of Olivet; the Rev. J. L. Horace, president of Illinois Baptists; Dr. James Brown, pastor of West Point, and Dr. William McDowell.

Women Hold Sessions.

Baptist women, under direction of their president, Mrs. S. W. Layten of Philadelphia, held their annual sessions at Olivet, while Baptist young people had a full week's program at Pilgrim.

The women had done so good a job that the convention proper voted its leading officers a vacation. "The papers," said Dr. J. L. Campbell of Memphis, "are filled with many an unhappy story of the efforts of the millions we represent. I wish that in some way a hundred or two of the foremost citizens of Chicago might have accompanied Gov. Green the night he called on us."

"They would have seen which way our faces are set. I doubt if our countrymen generally know that we have a Christian organization representative of almost 4,000,000 Christian people in the United States."

Urges Return to Religion.

President Jemison touched a matter that lay deep on every bosom attending the convention. But he was even-handed. "Sherman said,

declared Dr. Jemison, "War is hell, and may I tell you that riots are hell. The Negro needs to come back to God in the church, and the white man needs to do the same. You cannot make it without God."

Daily World
Atlanta, Georgia

**To Play Leading Roles At
National Baptist Confab**



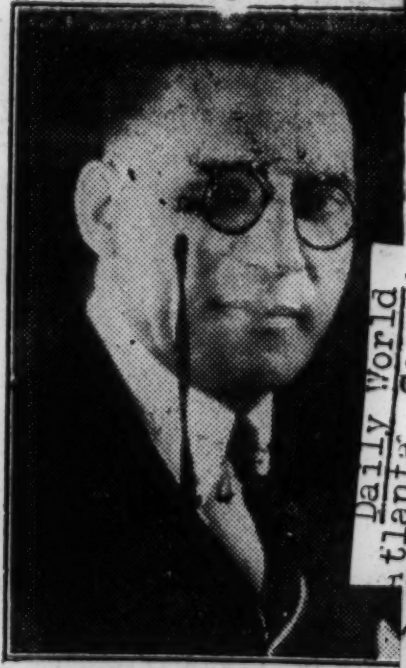
DR. D. V. JEMISON
(Heads National Baptist Convention)



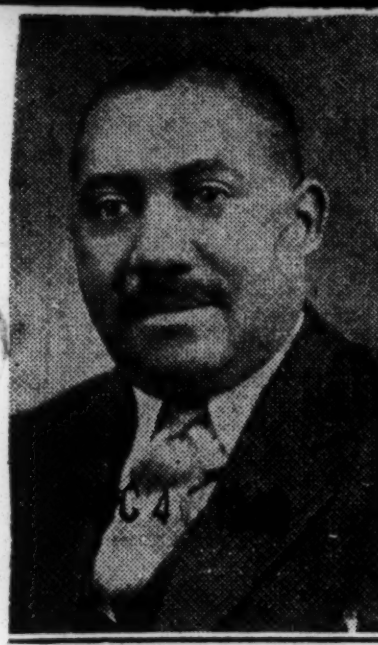
MRS. S. W. LAYTEN
(Heads Woman's National Baptist Confab)



DR. J. L. HORACE
(Heads local Entertainment Committee, Host Pastor)



DR. T. S. HARTEN
(Regional Vice-President, NBC, Brooklyn pastor)



MATTHEW BURGESS
Nation-wide prominent Baptist Layman of Chicago



PROF. THOMAS A. DORSEY
(One of the 4 key men in pre-conventional musical)

Baptist Convention Declared Successful

Daily World
Atlanta, Georgia

President Jemison recommended that two Regional Meetings be held instead of the usual four. The far-reach-Chicago Defender stayed a lunch-noon for a few of the Baptist leaders in attendance at Morris Eat Shop, one of the finest in the Windy City.

The next session of the National Congress, S. and B. Y. P. U. Congress will be held in Birmingham, Ala., and June, 1944, while the National Convention will be held in Dallas, Texas, in September, 1944.

With an overflow of delegates and visitors in attendance, the National Baptist Convention, Inc., of the 4,000,000-strong religious organization went over the top.

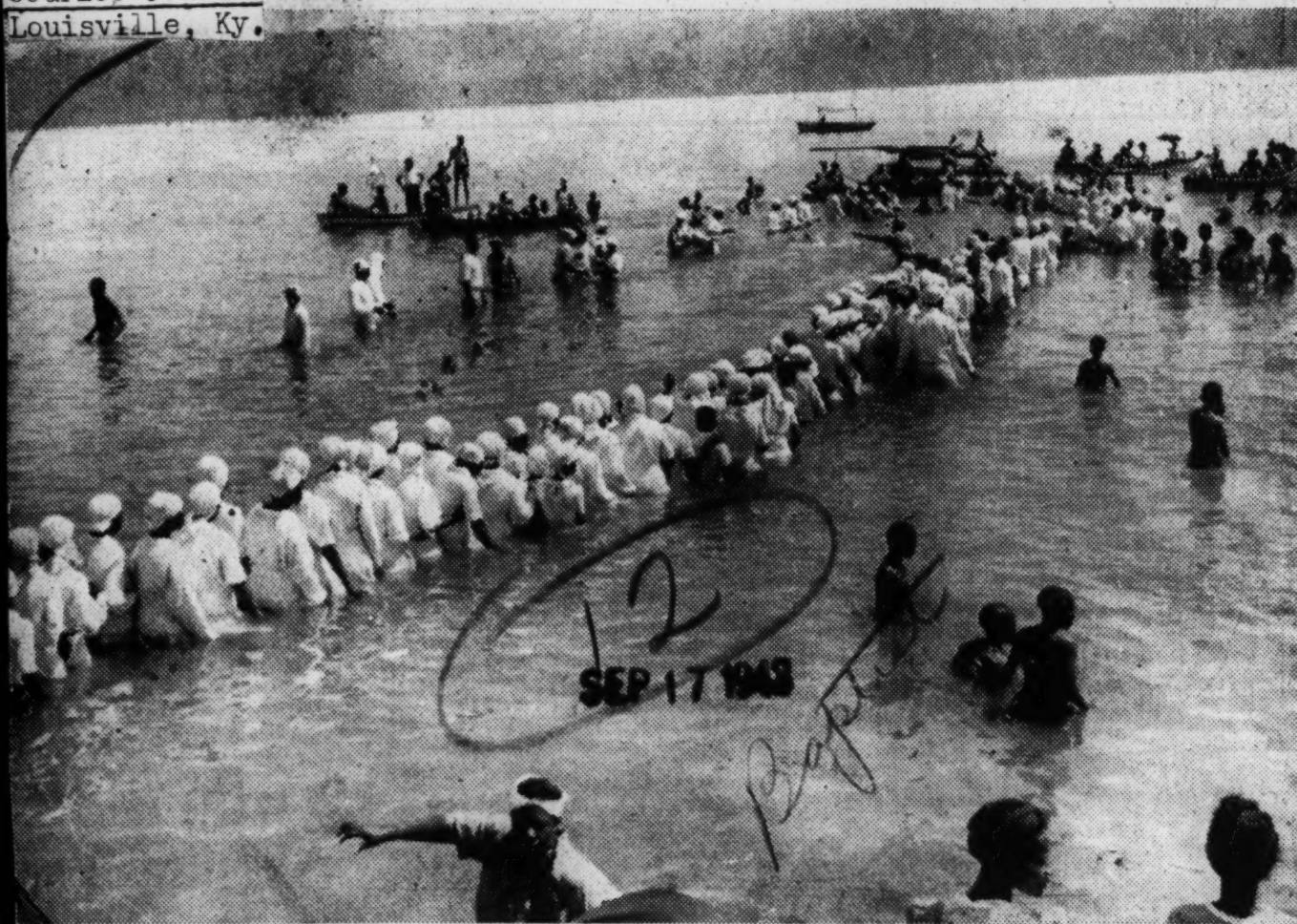
Dr. D. V. Jemison, president; Dr. J. M. Nabrit, secretary, ended all-time high spirit, attendance and financial session at Theological Seminary in Chicago Sunday.

President Jemison asked lists to raise \$30,000 for the 30 meeting and more. The amount and more. The Auxiliary, Mrs. Layten, of Philadelphia, president, raised \$22,000. Mrs. L. L. Craig, Atlanta, big things. Rev. E. W. D. Isaac, the \$100,000 drive, and more be-

publishingsides.

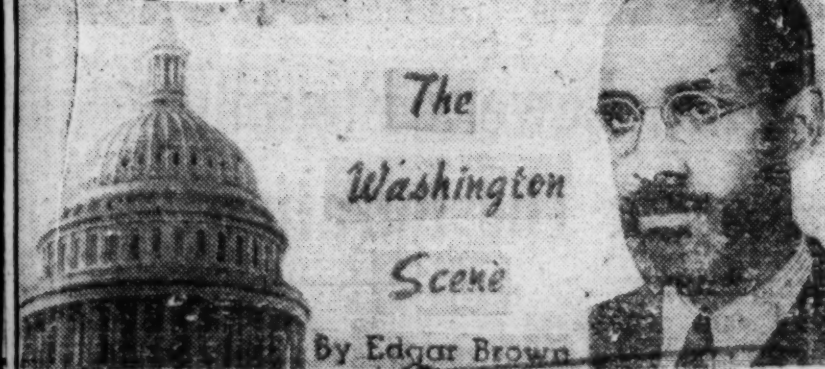
Wading Out to Get Baptized

Courier-Journal
Louisville, Ky.



INTO THE WATERS of Hampton Roads, Va., members of Bishop C. M. "Daddy" Grace's flock, waded to be baptized by submerging. Spectators sang religious music on the shore or waded out to watch the event as the bishop performs the service.

Washington Tribune
Washington, D. C.



By Edgar Brown

NBC In Chicago

There is much talk these days of the common man and grass root gatherings. The National Baptist Convention, with its 20,000 lay and ministerial delegates representing 4,000,000 church people assembled in Chicago can be truly characterized as a cross section of the Race's views in 1943.

Here are the highlights brief:

The Baptist convention unani-

acclamation. He said:

"I have three sons in the U.S. Army stationed at a camp in my home state of Mississippi. They are not allowed by the commanding officer to go into town, even though the white soldiers go in every week."

A preacher from Beaumont, Texas, scene of recent race riots, said, "There are 19,000 federal housing units for white war workers and no homes built by the U.S. government for a single one of the 20,000 colored war workers."

Colored lay delegates from Philadelphia, addressed the Home Missionary Session of the National Baptist Convention.

Navy Bars

He said: "My boy is stationed at the Great Lakes Naval Station. Yesterday I visited him. He has a college education and has taken for his Ph.D. at Pennsylvania University, but Commander Armstrong told me he

would have to be continued in a Dr. Johnson even went further service (work) division as the than the incomparable, militant U.S. Navy was under orders of A. Philip Randolph, sponsor of President Roosevelt, Commander-the March-on-Washington Movement, and the Secretary of ment, to call the Race to action the Navy Department, to keep against the discriminatory practices of the present Democratic administration.

qualifications. The orders were no promotions if they were not of the white race."

This despicable action is forced demand equal rights, now, upon the colored people despite Convention, and point out this the President's proclamation re-course as our bounden duty. This establishing the FEPC, which nation is at war and the fight is plainly states, "As President offer freedom over there and over the United States and Comman-heretoo. It would not be an awder-in-Chief of the Army andful calamity if a few colored min-Navy, I do hereby reaffirm theisters and other leaders were policy of the United States, thatput n jail or shot for fearlessly there shall be no discrimination inrepresenting the present griev-the employment in an season inances of the colored people. In war industry, or in governmentthe sight of God, we could well by reason of race, creed or color."lose some school teachers and Are not the Navy and War De-ministers for the cause of justice for our people. What we ask, is not radical, when we insist on an end of hypocrisy and double-dealing, upgrading in war jobs, ending of Jim Crow cars and discrimination in the Army against our sons and daughters, and the exclusion of colored women from the WAVES in the United States Navy. Something has happened to the New Dealers and liberals, either they have been driven to cover or abandoned their principles. In the midst of war they appear not only to have deserted us, but are fearful to speak a good word in our behalf.

Six colored chaplains in the uniform of the U.S. Army during an afternoon session of the Convention put their brethren on the edges of the seats. Let no man ever again say the Baptist clergy is not on the main beam of race equality, on the home front, and battlefield.

Protest to F.D.R.

The answer of the National Baptist Convention to these voices of the Race from the battlefield was a resounding protest to the War Department and President Roosevelt, Commander-in-Chief, backing up Chaplain Fuller and praising the colored chaplains for exposing the reported bestial and inhuman treatment of colored soldiers in the uniform of Uncle Sam.

Ex-Congressman Arthur W. Mitchell came out of retirement from his palatial mansion on the main pike near Petersburg, all the way to Chicago to say his piece at the NEC. He addressed the Baptists and pledged an active, personal survey of the southern camps and investigation of the hateful mistreatment of colored soldiers. There was vociferous applause, though a number of old timers were heard to exclaim, "better late than never."

Dr. Mordecai Johnson, president of Howard University, half a century by Mrs. S. W. Washington, D.C., was the Book-Layton of Philadelphia, a noble woman. The secretary for as

Equal Rights, Now

"It's not rocking the boat to

What we ask, is not radical, when we insist on an end of hypocrisy and double-dealing, upgrading in war jobs, ending of Jim Crow cars and discrimination in the Army against our sons and daughters, and the exclusion of colored women from the WAVES in the United States Navy. Something has happened to the New Dealers and liberals, either they have been driven to cover or abandoned their principles. In the midst of war they appear not only to have deserted us, but are fearful to speak a good word in our behalf.

"The colored leadership and this convention would be vicious and unconscionable liars if they did not cry out, we are not satisfied with Jim Crow, disfranchisement, segregation and discrimination on the home front, in the armed forces, war housing and the OPA ration boards. We must proclaim that the colored people to the last man and woman are dissatisfied. We have suffered our greatest hurt in 75 years, at the hand of the powerful political leadership we trusted and voted to advance to its present place. I repeat we have been hurt."

Dr. Mordecai Johnson, president of Howard University, half a century by Mrs. S. W. Washington, D.C., was the Book-Layton of Philadelphia, a noble woman. The secretary for as

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Miss Nannie Burroughs, challenged the speech of Dr. Bickham of the University of Chicago, for his insistence that Hitler was the author and worst offender in the racialism and ideology of white supremacy.

12-1943

OLD FASHIONED REVIVAL TELEVISED

Baptist

Daily World
Atlanta, Georgia



During an old fashioned revival service, televised for the first time before the cameras of WRGB, General Electric's television station in Schenectady, N. Y., Professor E. Clifford Davis of the Chicago National Baptist Convention of United States, Inc., is shown leading the choir. Madame Davis, wife of the Rev. Dr. J. H. Davis of Pittsburgh, Pa., is shown at the extreme right.

Globe and Independent
Nashville, Tenn.

BAPTISTS BREAK PRECEDENT; ELECT DR. DSEV. JEMISON

President Makes Appeal to Christians for Upright Lives and War on Sin.

By George Coleman Moore
Chicago, Sept. 16—(ANP)—In a precedent shattering procedure the 63rd Annual National Baptist Convention, Inc., departed from announced schedule and unanimously re-elected Dr. D. V. Jemison, pastor of the Tabernacle Baptist church, Selma, Ala., president. The action took place in the main auditorium of the 8th regiment armory here during Thursday's mid morning as the high church officer mounted the platform to deliver his annual address.

The motion for Dr. Jemison's re-election was placed by the Rev. C. A. J. Mallory, pastor of Bethlehem Baptist Mount Zion church, Glencoe, Ala., and was seconded

by the Rev. Wendell Ross, pastor of Pleasant Hill Baptist church, Los Angeles. More than 10,000 delegates and visitors shouted and whistled their approval and frequently interrupted the president's annual message with applause and cheers.

The election marks the third time Dr. Jemison has been selected for this high office and the beginning of his fourth year of tenure. He was first elected at the Special Board meeting in 1940 to fill the unexpired term of the late Dr. L. K. Williams of Chicago and has been re-elected ever since.

Dr. T. S. Harten, regional vice president and pastor of Trinity Baptist church, Brooklyn, as presiding officer introduced Dr. Jemison who declared that conditions in the present day church were deplorable and that the only corrective measure for churchmen to pursue was a re-affirmation of faith in God, the brotherhood of man, and an unrelenting march toward the Christian ideal.

The Baptist leader said that in ignoring the facts, "Dr. Jemison. The remedy proposed by God to his church of the Old Testament when conditions were similar to conditions of the church of our day is the only remedy. Thus said the Lord, stand ye in the ways and see, and ask for the Cause and the old paths, where is the good

way and walk therein, and ye shall find rest for your souls. By returning to the old path and the good way the straying church will again find itself on the right track.

"If there were ever an institution to teach honesty, fairness, and justice, that institution is the church. The church is the place where the judges, the governors, and the President of the U. S. A. should go and hear the gospel of fairness, justice, truth, and fair play to every man regardless as of race, color, or previous condition of servitude."

Globe and Independent
Nashville, Tenn.
Baptist Laymen
In Convention
At San Antonio

San Antonio, Texas (Special)—"Man Power" is being discussed in the national convention years ago as the potent factor in the development of greater church work and thus, the Laymen's Department of the National Baptist Convention of America was set up after the plans had been worked out and submitted to the convention for approval. The movement was launched in Shreveport, La. Their next convention was held in Chicago and now this third year, being the charm, they are here in this city executing a program under the leadership of Prof. A. W. McDonald, the national president, of Galveston, and Secretary G. W. Williams of Fort Worth.

Last February these laymen met with the Executive Board, accepted the challenge of them, and have been working on the goal they had set to bring this full man power into activity in every Baptist church that holds membership in or are in sympathy with the principles for which the National Baptist Convention of America stands. It was understood in the outset that this Laymen's Convention would be merely an auxiliary to and a board in the past. Their constitution adopted some time ago, got the approval of the convention, and so had in the open session they began to work on these themes, this Order and this Program:

THEME: "Christ or Chaos"

Atlanta, Ga. Journal
November 30, 1943

Baptist Mission Board Studies Dixie Budget

\$765,000 Fund Would Be Provided Under Terms of Board Proposal

Adoption of a \$765,000 budget for mission work in the South claimed the major attention of the Southern Baptist home mission board here Tuesday at the opening of a two-day meeting.

The new budget for 1944, which had been made out by Dr. J. B. Lawrence, executive secretary-treasurer, included appropriations for missionary activities.

In presenting the budget, Dr. Lawrence pointed out that the payment of all debts, completed last May, which heretofore had required approximately a quarter of a million dollars each year, would release a large sum for enlargement of mission work.

Southern Baptists have had their quota of Army chaplains filled since April, 1942, Dr. Alfred Carpenter stated in giving his report on camp work. He said more than 900 Baptist preachers have left their pastorates to serve in Army and Navy chaplains.

"The eyes of the world are focused upon the Jews today," declared Rev. Jacob Bartenhaus. "On the one hand we are witnessing the greatest tragedy and on the other hand we are witnessing one of the most remarkable and amazing changes in the attitude of the Jews toward Jesus."

Jews Write About Christ

"Never, he added, 'has there been a greater demand to know more about Jesus. To meet this demand Jewish scholars are producing books on the life of Jesus and Paul for which they would have been condemned and ostracized only a few years ago."

The board's monthly magazine, Southern Baptist Home Missions, edited by the Rev. Joe W. Burton, had a total printing of over a million copies last year, the editor reported. The December issue, he said, has been mailed to over 95,000 subscribers.

Twenty-one of the largest cities in the South are now included in the board's city mission program, Dr. Solomon T. Dowis stated. More than a half million people attended mission services in these cities the last year, he said.

Six other cities are to be added as soon as arrangements can be made, Dr. Dowis said.

Co-operative work with Negroes included activities on a dozen Negro college campuses, Dr. Noble Y. Beall reported. Three aims in this work, he said, are to assist

James F. Burris, Edgefield, S. C.; W. A. Hewitt, Jackson, Miss.; R. G. Lee, Memphis, Tenn.; E. S. M. Morgan, Artesia, N. M.; B. Justice, Enterprise, Ala.; W. Atkins, Baltimore, Md.; A. D. McAlester, Okla.; A. D. Foreman Jr., St. Louis, Mo.; T. Foreman Jr., Amarillo, Texas; W. A. Porter, Columbus, Ga.; L. D. Grey, New Orleans; D. W. Croxton, Monticello, Ark.; D. H. Holcomb, Washington, D. C.; W. E. Barron, C. J. Wiley, Henton, Casa Grande, Ariz.

Board Membership
Rev. L. W. Martin, who came to the board January 1 to promote the board of home missions, stated that this year he had conducted twenty-six schools in nine states, composed of one representative from each of 18 Atlanta members, in-J. D. Bugg, Dr. W. Croxton, Monticello, Ark.; D. H. Holcomb, Washington, D. C.; W. E. Barron, C. J. Wiley, Henton, Casa Grande, Ariz.

Board Membership
Rev. L. W. Martin, who came to the board January 1 to promote the board of home missions, stated that this year he had conducted twenty-six schools in nine states, composed of one representative from each of 18 Atlanta members, in-J. D. Bugg, Dr. W. Croxton, Monticello, Ark.; D. H. Holcomb, Washington, D. C.; W. E. Barron, C. J. Wiley, Henton, Casa Grande, Ariz.

NBC Women Active In Chi 63rd Session

CHICAGO, Ill., Sept. 16—During last week's 63rd annual session of the NBC the Women's auxiliary was housed in the Olivet Baptist church. Said to be the largest group of Negro women in the world, their delegates, more than 3,000, were busy working on and considering the objectives of home and foreign missions, education, home life, child welfare and ministers' wives.

Led by Mrs. S. W. Layton of Philadelphia, the crowded church auditorium rang during the week with reports, speeches, sermons, song and prayer.

Programmed during the week were: Mission reports, young people's work, Christian education, departmental meetings, inter-racial activities and child welfare.

Among those appearing on program as special speakers were: Mrs. Edith Lowry, executive secretary of the Home Missions Council of North America, Miss Nannie Burroughs, Dr. M. A. Talley of Indianapolis, Mrs. Inez P. Brewer of Gary, Ind., Mrs. H. M. Gibbs, Alabama, Mrs. J. C. Mapp, Chicago, and Mrs. M. O. Ross of Detroit.

Other officers and departmental leaders are: Mrs. E. A. Wilson, St. Louis, Mo.; L. L. Craig, national youth director; Mrs. E. V. Frye, Miss P. Funches, Mrs. E. B. Brown, Detroit; Mrs. I. A. Drew and Mrs. O. C. Mapp, New York.

During the week a special feature was added, when a twilight luncheon was given in honor of president Layton's birthday.

One of the new objectives of this group is the erection of a training school in Nashville, where young women may train for Christian service and missionary work.

Globe and Independent

Nashville, Tenn.
Woman's Auxiliary
And Junior Body
Begin Convention

San Antonio, Texas (Special)—With two native Texas women guiding the delegates of the organization, the Woman's Auxiliary of the National Baptist Convention of America and the Junior Woman's Convention, a part of the same department, are meeting jointly here with the parent body in the sixty-third annual session of the National Baptist Convention of America. They are supporting every phase of the Baptist work, and have dove-tailed their program into that of the parent body, so that there is no overlapping of effort and no duplication of work.

Mrs. M. A. B. Fuller of Austin, Texas is the president of the Woman's Auxiliary Convention. She is a native of the Lone Star state, while Mrs. E. B. White of Baltimore, Md., is doing the work of

secretary, which is one of the most responsible positions next to that of the president. Although she is from Maryland, she is the daughter of a Texan. Her father was the late Dr. W. B. Ball, at one time president of Guadalupe College.

The Junior Woman's Convention is being guided by Mrs. L. E. Williams of Alexandria, La., with her able assistant, Mrs. Mora D. Dailey of Athens, Texas. Seven months ago this convention adopted a program that would take in the full period of their session in this city. They opened their convention with devotion, as did the parent body, and then addressed themselves for the entire week to the following:

THEME: "Christ or Chaos"

Baptists Hear
Vice President
Wallace Tonight

Daily World

Paul Robeson To
Sing; New York
Seeks Next Meet

By REV. TASCHEREAU ARNOLD
(World Religious Editor)

CHICAGO—(S N S)—Dr. Mordecai W. Johnson, featured speaker here last night at the 8th Regiment Armory as the National Baptist Convention, Inc., neared the end of its 63rd Annual Session. Despite the unusually cool weather, hundreds stood in line to buy tickets so they might hear Dr. Johnson's address.

Many of the delegates were hard hit by the weather. Chicago temperature, reaching 44.3 degrees at 7 a. m. broke all weather bureau records both for the day and the season. It was the coldest temperature recorded so early in the season since the weather bureau started its records in 1871.

In the afternoon, a citizens' victory reception was staged for the delegates. Dr. J. M. Nabrit, Ark., preached.

Many of the delegates were given free tickets to a meeting tonight at Chicago stadium, where vice-president Wallace will speak and Paul Robeson will sing. New York is inviting the body to hold its annual session there in 1944.

Rev. E. A. Capers, pastor, Evergreen Baptist Church, Savannah, Ga., was outstanding here Friday. Playing a fine role at the Women's meeting was Mrs. Rossie P. Blyns, Atlanta. Rev. P. J. Dotson, pastor, Mt. Calvary, Rockdale Park, Mt. Nebo, Atlanta, Baptist Churches

was among the prominent ministers in attendance.

NATIONAL MEETING OF NEGRO BAPTISTS TO OPEN HERE SEPT. 6

Several thousand delegates are expected to attend the national



S. J. Phillips.

Together, said the delegates will represent more than 4 million Baptists, one of the largest Negro religious groups in the world. The Rev. J. C. Horace, pastor of Monumental Baptist church, 729 East Oakwood street, is chairman of the convention committee.

Highlight of the session will be a reception at the Parkway reception center, with Mayor Kelly invited to be the speaker.

November 24, 1943

Colored Church Raises Big Fund

One of the biggest financial campaigns in the history of New Prospect Colored Baptist church in the Eastern part of the county was concluded Sunday. A total of \$332 was raised. Officials have corrected their first announcement of a \$316 total.

Money was given by members and friends of the church who are showing great pride in the work of the institution, as was exhibited in the drive. The active membership is only fifty. Contributions ranged from two to thirty dollars each.

New Prospect is one of the oldest churches in the Mountain Catawba association. It has attained a degree of loyalty and pride in its members that was not thought possible years ago, according to a report made by Paul Pearson, a teacher in that sec-

Pearson said Rev. J. E. Bonds of Catawba has for many years sacrificed and labored hard that the church might exist.

From July 11 until November 14 the membership raised \$480 in funds. Church officials were quoted as saying they would like to thank all people who assisted in the campaign.

Deacons are Early Turner, Wednesday Gabriel, Leander Gabriel, and Johnny Gabriel. Johnny Gabriel is now in armed service.

Daily World
Atlanta, Georgia

Baptist Throngs Welcomed To Ill. By Governor

Delegates From
All Over Nation
Attending Meeting

By REV. TASCHEREAU ARNOLD
(World Religious Editor)

CHICAGO—(S N S)—A far reaching address of welcome delivered by his excellency Dwight H. Greene, Governor of Illinois at the 8th Regiment Armory Wednesday highlighted the opening session of the National Baptist Convention, Inc.

Soldiers and policemen were hard-pressed to open the aisles so the governor could make his way to the rostrum, because there were throngs of people in every available space in the Armory, and thousands of people were lined on Giles Avenue and 35th Street. The governor arrived in the city by plane to fill the engagement. He assured the Baptists that they were welcome in Illinois.

Preceding the governor's talk, Dr. G. W. Haynes, Secretary, Federal Council of Churches, called upon Negro Baptists to map plans for a Christian strategy for interracial brotherhood now and in the post-war world.

Dr. D. V. Jemison, President of the 4,000,000-strong Baptist Convention, presided at the opening session. His annual address to be delivered Thursday morning, was awaited with great expectation in war-time America.

Dr. J. M. Nabrit, Secretary, said the meeting is successful in spite of the war.

Dr. J. L. Horace, President, Illinois State Baptist Convention, presided during the welcome program.

Dr. A. L. McCargo, Memphis, Tenn., stirred the body with an able introductory sermon.

Hundreds of the delegates are unable to hear many of the sessions. The Armory is too small to accommodate the mighty host of people, who are from every state in the union, in spite of transportation difficulty.

Chicago Tribune
Chicago, Illinois

NEGRO BAPTISTS OPEN CONCLAVE TUESDAY

Plan General Sessions
for 8th Armory.

Several thousand delegates, representing the 4,000,000 members of the Negro Baptist church in America will be in Chicago this week attending the 63d annual convention of the church, which opens Tuesday and continues thru Sunday.

Headquarters of the convention will be located at the Monumental Baptist church, 729 Oakwood boulevard, and general sessions will be held at the 8th regiment armory, 35th street and Giles avenue.

Plan Women's Sessions.

Also in session during the week will be the Auxiliary Women's Baptist convention, headed by Mrs. S. W. Layton of Philadelphia, Pa., which will hold its meetings at the Olivet Baptist church, 31st street and South Park way.

The laymen's section will meet at the Providence Baptist church, 32d street and Prairie avenue, and the general moderators of the state of Illinois will assemble at St. Luke's Baptist church, 37th street and Indiana avenue.

The program of the week's events, arranged by the Rev. J. M. Nabrit of Nashville, Tenn., includes addresses by leading Baptist ministers and college officials, as well as reports from the home and foreign missionary secretaries, the national Baptist publishing house in Nashville, and the financial condition of Negro Baptist institutions.

Highlight of the convention will be the annual address by Dr. D. V. Jemison of Selma, Ala., who will speak to the delegates Thursday. At this meeting the election of officers for the coming year will be held.

as Wallace, the Rev. T. E. Lovelace, E. and Theodore Frye, pre-convention committee chair-musical, and the Rev. J. Howard man; the Rev. D. W. Williams, Gibson and the Rev. J. P. Powell, the Rev. William McDowell, parking, the Rev. H. G. Hawkins, con- sessions; the Rev. W. L. Petty and the Rev. R. W. Collins, housing; the Rev. H. H. Thomas, transportation; the Rev. H. F. Simmons, Miss Primrose Funches, and the Rev. B. H. January, reception; the Rev. G. A.

12-1943

HIS LIFE A SUCCESS STORY



REV. JUNIUS C. AUSTIN

Pilgrim Pastor's Life Is Horatio Alger Tale

By SAM LACY

Seldom, if ever before, have I heard a rags-to-riches tale with greater appeal than that which I finally succeeded in weaving together in a recent interview with the retiring pastor of the Pilgrim Baptist church, the eminent Rev. Junius C. Austin.

Born of poor parents in the tiny hamlet of New Canton, Va., where rural schools were limited to the woefully inadequate period of three months to the year, Dr. Austin today can boast of a life that would do credit to the hero of the most thrilling tale ever to drip from the pen of Horatio Alger.

at the age of 12, was equipped with the equivalent of hardly more than one year of scholastic training. Yet, the kindly devotion of a loving mother and her determination to teach him in the thing she, herself, knew most about, prepared him to the point where he was fully capable of taking care of himself even at that early milestone.

Enters Ministry

On his twelfth birthday, young Austin was converted and on the same morning entered the ministry!

Hitching a ride with a neighbor, the lad made his way to Lynchburg, where he entered Virginia Seminary as the first step on the road to the pulpit. After nine years, during which time he embraced an elementary school education as well as theological training, Rev. Austin matriculated at Temple uni-

Baptist

versity in Philadelphia, paying his tuition with the coins he had saved while working on odd jobs after hours and during the summer in Lynchburg.

Determined to obtain the best possible background for the launching of his career as a clergyman, and ever mindful of the way he had been denied sufficient early training, Rev. Austin enrolled in the summer school classes at Northfield Seminary in Massachusetts.

Wins Pittsburgh Pastorate

It was this same determination that prompted him to continue his studies through lecture courses at the University of Pittsburgh following his completion of the work at Temple.

Finding himself lodged in Pittsburgh of necessity, Rev. Austin began looking around for work to do, preferably in the field in which his interest lay. He ran smack-dab into a vacancy at the Ebenezer Baptist church, there. Getting the assignment was not altogether the most difficult task he undertook. Rev. Austin declared, because when he entered the doors of Ebenezer the rafters of the building were virtually crying under the weight of a \$40,000 indebtedness.

Though no one envied him the assignment, there was a grand scramble for the Ebenezer pulpit when, after 11 years, Rev. Austin departed with the pastorate clear of any financial obligation and, better still, credited with \$160,000 in property holdings!

Called To War Work

Leaving Ebenezer was not exactly a choice of his own, Rev. Austin observed. Instead, it was in response to a call from his government. The first World war having engulfed the United States, he was asked to come into the fold as a camp pastor and as an advisor in the Bureau of Food Administration, then under Herbert Hoover, who was destined to become president in later years.

The end of that war did not terminate Rev. Austin's efforts with the government. For since that time he has served under Secretary of Agriculture Wallace, under the administration of President Roosevelt. With James Davis and Prof. Albion Holsey, of Tuskegee, Rev. Austin toured nine Southern states recently, studying conditions in that section and reporting to the White House.

He has also been in special spiritual work under the administration of the present chief executive. Rev. Austin has frequently appeared at army camps as special chaplains' helper. His most recent appearance in this role was that which carried him to the Chaplains' Retreat, at Northwestern university, where

he was the only Negro on the program.

Pilgrim Grows

Eighteen years ago, when he accepted the current Pilgrim assignment, Rev. Austin had a following of but 1,500. As he sat in his study talking to me, the church membership numbered upward of 12,000, with a re-registered enrollment of 4,000.

A diligent, conscientious leader, the Pilgrim pastor is blessed with a congregation that looks upon him with the utmost respect and admiration. His appeals for financial aid in the various church undertakings are not frequent. But when they are made the response is immediate and whole-hearted.

Aside from his ministerial degrees, Dr. Austin holds an honorary doctor of laws degree from Wilberforce university. Prior to the award, the university called upon him to deliver a series of lectures and to submit a thesis on the subject, "The Diety of Christ."

Active Otherwise

Although his primary interest is in the church and particularly in that which he happens to be heading, Rev. Austin has spent much time in other activities. This interest led him into the presidency of the Pennsylvania Baptist State convention, which body he headed for seven years.

Civic interests motivated establishment by him of the Home Buyers' league in Pittsburgh, out of which developed a wide interest in property-ownership by Negroes of the Smoky City.

During the period in which he presided over the National Baptist Foreign Mission board, a hospital was built in Monrovia, Liberia. Sixty-four stations, reaching from Cape Colony to Monrovia, by way of Johannesburg, were also set up during his regime. These had much to do with cultivation of the territory in a religious sense.

His home interests center around two children. A daughter, Dorothea, is married to Rev. R. C. Keller, dynamic pastor of the Beth-Eden church in Morgan Park. A son, Junius C., Jr., is co-pastor at the church of his father.

An adopted daughter, Miss Catherine L. Austin, is now attending college.

Smoky City, N. C. News
October 1, 1943

NEGRO CHURCH TO DEDICATE SERVICE FLAG

Special Service

Sunday Morning

The public is cordially invited to attend the service flag dedication at the Negro First Baptist church on Sunday, Oct. 3 at 11 o'clock in the morning.

All mothers, fathers, wives and interested friends, who have relatives in the armed forces of this country are especially invited to gather for a season of prayer for the boys.

The dedication sermon will be preached by the pastor, the Rev. G. W. Todd. Other speakers on this occasion will be Prof. Luther Wilson, principal of the Richard B. Harrison high school in Selma; Miss Ruby Jones, an instructor in the Four Oaks school; and Dr. C. W. Furlong of this city.

Jackson, Tenn. Sun
October 17, 1943

COLORED BAPTISTS OF STATE MEET IN MEMPHIS OCT. 20

The Colored Baptist State Convention opens its sessions in Memphis Wednesday, Oct. 20, according to A. B. Rogers, who makes the following report:

"Capt. S. A. Owen, pastor of the Metropolitan Baptist church of Memphis, who is now a chaplain in the Army, is president."

"During the absence of President Owen, Dr. J. J. Bills of Fulton, Ky., is acting president."

"Pastors of Jackson and all West Tennessee are making extensive preparations to attend this epoch-making session which is giving great attention to revitalizing and rehabilitating its missionary and educational program, as well as a more intensive and vigorous evangelistic campaign during this and the post-war periods."

"Many Jacksonians hold prominent positions in the state. Rev. W. B. Shannon is vice president for West Tennessee; Rev. S. M. Jackson is chairman of the finance committee; Rev. A. L. Bratcher is statistician and A. B. Rogers is official reporter."

"The sessions will be held at the Eastern Star Baptist church. Rev. W. M. Fields is pastor-host."

Memphis, Tenn., Commercial Appeal
October 22, 1943

CAPTAIN OWEN SPEAKS

Negro Baptist Group Hears Description of Army Life

Capt. S. A. Owen, Army chaplain leave as pastor of the Metropolitan Baptist Church, made a surprise appearance yesterday at the 56th annual Colored Baptist State Missionary and Educational Convention meeting here. He is president of the group.

devotions and introductory sermon by the Rev. Marion Dickson of the alternate. Sunday sessions will be preached by the moderator McBean, with Licentiate J. H. Bland of Blythe, the alternate, and the reading of church letters.

at 3:30 o'clock.

Officers of the New Home Association are the Rev. J. D. Williams, Augusta, executive board chairman; the Rev. D. Elliott Jennings, moderator the Rev. E. W. Williams, Hephzibah, vice moderator; James Graham and F. S. Graham, Hephzibah, clerks, and A. A. Johnson

at 10 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

at 11 o'clock Friday morning, with

Augusta, Ga., Herald
October 6, 1943

New Home Association

Plans 36th Convention

New Home Missionary Baptist Association, comprised of a number of Negro churches in this section, will hold its thirty-sixth annual session at the Chapel, Gracewood, Friday, Saturday and Sunday. The three-day meet will open at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

at 10 o'clock Friday morning, with

Humboldt, Tenn., *Chronicle*
September 30, 1943

Colored Pastor's 10th Anniversary Of Service Commemorated

In commemoration of the tenth anniversary of Pastor P. E. Henderson, the Morning Star Baptist Church, Humboldt, Tenn., is sponsoring a Pastor Appreciation Week September 27-October 3, 1943.

The church has made great progress through the leadership of Pastor Henderson. The church has been freed of a mortgage, the building has been completed, a heating system, pews, pulpit set, fans, rugs and classrooms have been installed. Additional property has been purchased and improvements have been made thereon. Many names have been added to the membership during these ten years.

Services will be held throughout the week. The final service will be held Sunday afternoon when Rev. J. B. Outlaw, pastor of the Mt. Zion Baptist Church, Paris, Tennessee will preach the Anniversary Sermon.

LaGrange, Ga. News
October 9, 1943

First Baptist Church, Colored, Burns Mortgage

The First Baptist Church (Col.) of LaGrange wishes to thank its many friends, both white and colored, for the contributions that have been made to the church down through the years.

"We especially thank those of you who contributed to our mortgage fund during the month of August," the Rev. P. D. Hale, pastor, said today. "We are happy to announce that we raised, with your co-operation, the full amount of \$1,294.61 and paid in full the fifteen year old debt; and since it has been paid, the church has taken on a new spiritual life."

Sunday, October 10, the Church will observe mortgage burning services. The Rev. Dr. Sandy F. Ray of Columbus, Ohio, will preach the mortgage burning sermon Sunday evening at 8:00. He will also preach Sunday morning at 11:00.

Dr. Ray is a former pastor of the First Baptist Church. He is now pastor of the Shiloh Baptist Church in Columbus, Ohio; Secretary of the State Convention of Ohio; and a member of the House of Representatives of the state of Ohio. Dr. Ray is a great national

leader, preacher, and pastor.

The public is invited to hear Dr. Ray during both services.

Bystander

Des Moines, Iowa

Baptists Break Records in Chicago; Jemison Reelected

By GEORGE COLEMAN MOORE
Chicago (ANP)—In a precedent shattering procedure the 63rd annual National Baptist convention, Inc., departed from announced schedule and unanimously re-elected Dr. D. V. Jemison, pastor of the Tabernacle Baptist church, Selma, Ala., president. The action took place in the main auditorium of the 8th regiment armory here during Thursday's morning as the high church officer mounted the platform to deliver his annual address.

The election marks the third time Dr. Jemison has been selected for this high office and the beginning of his fourth year of tenure. He was first elected at the special board meeting in 1940 to fill the unexpired term of the late Dr. L. K. Williams of Chicago and has been re-elected ever since. The Baptist convention representing 22,000 churches, from 48 states, with 4,000,000 communicants is the largest religious convention in the world.

Baptists Break Precedent

The Baptist leader said that race hate, morals and character of ministers and church members alike were evidences that there has been an abandonment of the teachings of Christ. Speaking from the subject, "The Deplorable Conditions of the Visible Church of Our Day: The Cause and the Remedy," Dr. Jemison said:

"The life of the Christian people today is not on the high level, neither can it be when the teachings of the word of God are disregarded."

While formerly some went to the extent of stamping as sin what was no sin, and many today have gone to the extreme of allowing what God has forbidden. The demands made today by many churches upon the Christians of today are not very great. Worldly righteousness is in many cases considered sufficient evidences of a noble Christian character. In short modern church life is full of inconsistencies all marked by spiritual differences."

Baptist Women

Thousands of women delegates to the Women's auxiliary of the Nation-

al Baptist convention crowded Olivet Baptist church Thursday to capacity to hear Mrs. S. W. Layton, national president, deliver her annual address. Coming from Philadelphia, Mrs. Layton speaks of herself as a pioneer in social work. She has held the post of national president for 42 consecutive years.

On the home missions council she reported that there were 23 denominations represented and expressed indebtedness to the Council of Church women for planning the observance of National Day of Prayer and Family week.

Mrs. Layton attributed the successful carrying through of the mortgage burning to the heroic efforts of the women. She stated, "When the history of Negro Baptists is written up, our women's loyalty and participation will stand out in glowing acts and sacrifices. In the hall of fame, the publishing board should dedicate a special tablet to the honor of the women's convention auxiliary."

\$502.30 RAISED

BY COLORED TO PAY CHURCH DEBT

Jackson, Tenn. Sun
Liberty Grove Baptist Church for the colored, near Perry Switch, with thirty active members, of which fifteen are children, closed a campaign last Sunday to pay off a repair bill on the church property, a note which the First National Bank held. The total amount collected was \$502.30 with Club No. 1 reporting the most money collected, \$154.23. November 18, 1943.

This church takes the lead over both city and Madison County churches among the colored according to size of membership and statistics, it is claimed.

Rev. R. Clingman is pastor.
Savannah Ga. News
October 29, 1943

NEGRO PASTOR IS KILLED IN ACCIDENT

The Rev. M. C. Garvin, pastor of the Clifton Baptist Church, Bay Street Baptist Church, and Zion Hill Baptist Church, was killed in an automobile accident near Stilson late Wednesday night. The body was taken to Statesboro and was sent from there to Savannah early yesterday afternoon.

The Rev. Garvin, moderator of the Union Baptist Association, was well known in Savannah where he had preached for about fifteen years. He lived at 218 Baker street.

10,000 Delegates Attend Big Chicago Meeting

The Plaindealer

By GEORGE COLEMAN MOORE
Kansas City, Kan.

Chicago, Sept. 17. (ANP)—In a precedent shattering procedure the 63rd annual National Baptist Convention, Inc., departed from announced schedule and unanimously reelected Dr. D. V. Jemison, pastor of the Tabernacle Baptist church, Selma, Ala., president. The action took place in the main auditorium of the 8th regiment armory here during Thursday's morning as the high church officer mounted the platform to deliver his annual address.

The motion for Dr. Jemison's reelection was placed by the Rev. C. A. J. Mallory, pastor of the Bethlehem Baptist Mount Zion church, Glencoe, Ala., and was seconded by the Rev. Wendell Ross, pastor of Pleasant Hill Baptist church, Los Angeles. More than 10,000 delegates and visitors shouted and whistled their approval and frequently interrupted the president's annual message with applause and cheers.

The election marks the third time Dr. Jemison has been selected for this high office and the beginning of his fourth year of tenure. He was first elected at a special board meeting in 1940 to fill the unexpired term of the late Dr. L. K. Williams of Chicago and has been reelected ever since. The Baptist convention representing 22,000 churches, from 48 states, with 4,000,000 communicants, the largest religious convention in the world.

Dr. T. S. Harten, regional vice-president and pastor of Trinity Baptist church, Brooklyn, as pre-siding officer, introduced Dr. Jemison who declared that conditions in the present day church were deplorable and that the only correctional measure for churchmen to pursue was a reaffirmation of faith in God, the brotherhood of man, and an unrelenting march toward the Christian ideal.

The Baptist leader said that race hate, morals and character of ministers and church members alike were evidences that there has been an abandonment of the teachings of Christ. Speaking from the subject, "The Deplorable Conditions of the Visible Church of Our Day, the Cause and the Remedy," Dr. Jemison said:

"The life of the Christian people today is not on the high level, neither can it be when the teachings of the word of God are dis-

regarded. While formerly some went to the extent of stamping as sin what was no sin, many today have gone to the extreme of allowing what God has forbidden. The demands made today by many churches upon the Christians of today is not very great. Worldly righteousness is in many cases considered sufficient evidences of a noble Christian character. In short, modern church life is full of inconsistencies all marked by spiritual differences."

Causes of the objectionable church situation were found to be in the lethargy of ministers to arouse their members to inspirational heights, and to teach the philosophy of Christ, charged Dr. Jemison. He said that many ministers have denied the Bible as the "inspired unerring word of God and the only guide in the matters of faith and church practice."

"The remedy will not be found in ignoring the facts," stated Dr. Jemison. "The remedy proposed by God to his church of the Old Testament when its conditions were similar to conditions of the church of our day is the only remedy. Thus said the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. By returning to the old path and the good way the straying church will again find itself on the right track."

"If there were ever an institution of honest, fairness, and justice, that institution is the church. The church is the place where the judges, jurors, governors, and yea, the President of the U. S. A., should go and hear the gospel of fairness, justice, truth, and fair play to every man regardless of race, color, or previous condition of servitude."

BAPTISTS TO "VOTE REPUBLICAN"

CHICAGO — A country-wide crusade, headed by Baptists, to elect a Republican as President got underway immediately upon the return of delegates from the 63rd National Baptist Convention which met here last month.

Resolutions adopted by the Convention pledged members to urge northern colored voters to

to refuse to "vote Republican next year" and to insure the election of a Re-publican President. The Con-vention, which claimed to represent 4,000,000 colored Baptists, also called upon colored citizens to join the drive to enlist the full support of the nearly apoposition to the Roosevelt "Ad-women from the Waves."

12-1943

The Daily Worker
New York, N. Y.
CHURCH BURNS,
NEGROES GET
HELP BY WHITES

April 26, 1943

Congressmen, judges and Senators are expected to join in services at an Easter Sunday exercise this morning which augurs a significant trend in Negro and White good will and fraternity in the Bedford-Stuyvesant section of Brooklyn.

The services will be led by the Rev. Dr. Thomas S. Harten, pastor of the Holy Trinity Baptist Church, which was devastated by fire. White churches in the community quickly offered Rev. Harten the sanctity of their doors and the Negro Baptist churchgoers will hold their Easter services in the Central Congregational Church at Hancock St., near Franklin Ave., formerly pastored by the late Dr. Parks S. Cadman. 4-26-43

Leading citizens of New York are expected to attend this significant service and deliver short messages.

The Central Congregational Church was given for the day through the courtesy of the pastor, Rev. Dr. M. ses Richardson Lovell and the officers and members of the congregation. Mr. J. Robert Bradley, noted gospel singer of the National Baptist Convention, will serve as soloist and direct the chorus. 4-26-43

Baptist

Negro Pastors Assail Rumors In Richmond as Enemy-Sown

Washington Post

Washington, D. C.

Associated Press

Richmond, Va., June 22.—The circulating rumor of plans for the staging of a race riot on July 4 was branded today by 120 Negro Baptist ministers as "erroneous," its beginning accredited to enemy origin in a lengthy statement for publication.

The ministers represent a church constituency of 35,000 Negroes here.

"In a statement issued by the Baptist Ministers' Conference of Richmond, Negro leaders took the time to discredit the circulating rumor that plans are being made to stage a race riot on July 4," the statement read. "Realizing the far reaching significance of such a rumor, to say nothing of a riot itself, the ministers are making an effort to explode the erroneous report in the interest of Negroes and of the country, of which they are a part. The originator of such a rumor was not a friend of either racial group. Only an enemy could have sown such seed."

Citing "two damaging implications" in the rumor, the paper prepared by the ministers asserted that "for one thing, it is not at all helpful to the cause of Negroes to have it said that they are even considering any form of illegal violence. . . . The second damaging result of such a rumor is to be seen in the state of apprehension into which it has set our white neighbors. There is not enough tolerance for the good intentions of Negroes."

The paper was prepared, at order of the Negro Baptist Ministers Conference, by a committee composed of the Rev. W. B. Ball, the Rev. E. H. Bouey, Dr. J. E. Fountain, Dr. A. W. Brown, chairman, and the Rev. B. F. Bunn, secretary.

Colored Pastor

Asks Negroes To

Boost Democracy

Forest City, N. C. Courier

July 15, 1943

SPINDALE. — (Special) — Rev. Haru Carter of the New Zion Baptist Church here asks his congregation to do all in their power for the cause of freedom and to aid in freeing the Axis-dominated countries of Europe at a service on Monday evening.

Rev. Carter using as his subject, "People In Distress," took his text from part of the seventh and eighth verses of the

third chapter of Exodus.

The local pastor went about to show his congregation what a distress the countries of Europe were in because of Axis domination and how the Axis powers were seeking to overrun America today as Pharaoh did the children of Israel. "We as a nation have the greatest opportunities of any nation on earth," he said, "and everyone of us should be proud of our freedom as Americans and do everything in our power to protect and preserve it; not only our freedom, but the liberation of all the freedom-loving peoples of Europe. We should also be loyal to God, who has made our great democracy possible. If we will call on God in our distress he will hear our cry and protect us against all aggressors."

Roxboro, N. C. Courier

July 23, 1943

Colored Baptist

Association Has

48th Annual Meet

The East Cedar Grove Missionary Baptist Association held its 48th annual session at the Cedar Grove Baptist Church July 21-22. From almost every angle the session was a success.

The introductory sermon was preached by Rev. J. H. Peppers of Durham. The missionary sermon was delivered by Rev. T. C. Graham, and the doctrinal sermon was preached by Rev. H. D. Eaton of Creedmoor.

The Association was fortunate to have an address on foreign missions by Rev. W. C. Somerville, who has just returned from the Republic of Haiti. Following his address the sum of \$112 was raised for foreign missions.

The moderator, Rev. G. W. Thomas, made the following recommendations: "Whereas, we are living in an age when the manufacturing of war implements and the destruc-

tion of life seems to claim the attention of all races and nationalities, And, whereas, such an atmosphere tends to generate race hatred and riots in various sections of the world, I recommend that all ministers of the association preach sermons on peace and good will toward all men. And that we will teach our members to make the proper adjustment to southern customs and traditions, avoiding the use of nicknames, such as crackers, pecks, niggers and darkeys. As bitterness begets bitterness, and abuse likewise begets abuse, we will refrain from the use of all expressions which tend to generate hatred and ill will."

Perry, Fla. News

August 5, 1943

Citizens Contribute To Colored Church

It will be remembered that some time ago the West Brooklyn Baptist Church, largest of the churches for colored people here, burned to the ground. Leaders in the colored congregation of that church immediately began plans for the erection of a new church, and opened a subscription list for white friends and the response has been liberal, according to C. R. Stokes, of the board of deacons of the church.

The church was only partially covered by insurance, three thousand dollars, and it will require much more than that sum to replace the building and pastorium, which was also destroyed. Leaders in that church have asked The News to publicly acknowledge their gratitude to white friends who have given willingly and liberally to the fund to rebuild, and Stokes has supplied the following list to The News:

E. L. Cox \$5, Dr. Greene \$2, Henry Dorsett \$7, W. A. Wright \$25, W. A. Kelly \$2, R. H. Wilder \$5, Pepsi-Cola \$50, Perry Furniture Co. \$1, Taylor County News \$10, a friend \$50, T. Nola \$1, Gary-Lockhart Drug Co. \$50, Ben Glickman \$10, R. F. Brunson \$2, Jackson Furniture Co. \$10, Piggly-Wiggly \$5, Lawrence's Store \$3, Stephens

Furniture Company \$10, Friedman's Cut-Rate Store \$10, A. C. Bowden \$10, McCracken Hardware Co. \$1, Perry Haberdashery \$5, Louise Butler \$2, Tom Abdo \$4, A. H. Seibert \$2, R. H. Vereen \$1, M. A. Maxwell \$1, Elbert Mathis \$1, J. H. Kinsinger \$5, Anabel Powell \$2, Mrs. Ollie Mae Taylor \$25, E. E. St. Johns \$25, Evelyn Mantzanas \$1.

Jennie Louque \$5, Ed Linton \$2, Mrs. George Cokinos \$1.25, Harry Mantzanas \$1, Ben Glickman \$1, Mrs. Powell Puckett \$1, T. B. Puckett \$1, Porter's Cleaners \$1, Mary Mantzanas \$1, Leon Lawrence 50c, Irene Mantzanas \$1, Bishop Jeweler \$1, McCracken Hardware Company \$1, Miss Lois Mann \$1, Mrs. Mayceil Clark 50c, Jake Isaacs 50c, Mrs. Bloodworth 50c, Mrs. Rhoda Mayo 25c.

The church stood on a choice half block in west Brooklyn at Springfield street (Road 19) and Hampton Springs road. The new church will be erected on the site, it is said, and construction will start at an early date, contingent upon securing materials. Hollow concrete blocks will be used, according to present plans.

Charlotte, N. C. Observer

July 7, 1943

NEGROES BEGIN YOUTH MEETING

General Baptist Convention

Sponsors Conference at
Ebenezer Church.

The General Baptist convention of North Carolina began its first Negro Youth conference in Charlotte yesterday, at the Ebenezer Baptist church, with the Reverend J. F. Wertz of Raleigh, state director of religious education and training, in charge, assisted by the Reverend D. W. Gaither, pastor of St. Paul's Baptist church in Charlotte.

Today's session will open at 9 o'clock this morning with four discussion groups: "The Bible for Every Day Living," led by the Rev. Mr. Gaither; "Building a Program for Young People," led by Miss Eunice Jackson of Shaw university, Raleigh; "Working in the Church," by Miss Annie M. Evans; and "What We Believe," by Dr. J. H. Moore.

At 10 o'clock this morning Miss Jackson will address the confer-

The conference will continue through Friday evening, with distinguished speakers and discussion leaders present daily, two of the most notable being Dr. R. P. Daniel, president of Shaw university, and the Reverend C. E. Griffin, who will make the final address Friday evening.

Charlotte, N. C., Observer
July 9, 1943

Rev. C. E. Griffin Will Address

The conference for Negro youth being conducted under the auspices of the Southern Baptist convention at the Ebenezer church in Charlotte will close tonight with an inspirational address by the Rev. C. E. Griffin, to which all are invited, regardless of church affiliation, it was announced last night by the pastor, the Rev. H. M. Moore.

Instructors and speakers who have made outstanding contributions to the Youth conference, the first to be held in Charlotte, are Mrs. Euncie Jackson, Mrs. B. H. Perrin, and Miss Eunice Youngblood.

Negro Church Secures \$640 For Church Activity

During the past week the members of the Bethlehem Baptist Church have celebrated the 92nd anniversary of the church. Negro leaders said that it was the best celebration in the long history of the church.

They expressed appreciation for the many friends of the church, both white and Negro, for the loyal support and aid in raising \$640.62 for church activities.

FRESNO, Calif., July 22—The 24th annual session of the St. John Missionary Baptist association attracted more than 200 ministers and delegates at Mt. Pleasant Baptist church, D and E Dorado streets, last week.

Highlighting the program was the annual sermon which was given by Rev. Edward Stovall of Berkeley. E. J. McFarlin of Progressive church led a discussion on the Office of the Deacons. Rev. W. M. Clark of Oakland conducted the Bible lesson. Rev. C. E. Henderson, Rev. A. O. Bell of Oakland, Rev. R. E. Easley of Atwater and Rev. L. C. Bennett of Mendocino Pleasant church gave brief talks. Rev. C. W. Byrd, pastor of West Fresno Baptist church is the association moderator.

OFFICERS ELECTED

Officers were elected and reports from various committees heard at the business session. Rev. Byrd gave the annual address of the moderator. Rev. W. M. Clark of Oakland delivered the evening sermon. Officers for the Woman's Home, Foreign Missions and Y. P. U. departments were also elected.

Director



REV. A. WENDELL ROSS
Pastor of the Pleasant Hill Baptist church in Los Angeles, has been appointed national director and instructor of all Sunday School and Baptist Training Union directors throughout the nation. The appointment was made by the Rev. William H. Jernagin of Washington, D. C., president of the National Baptist Convention Sunday School and Baptist Training Union departments. Rev. Ross will direct all of the many regional and sectional Sunday School and B.T.U. directors throughout the nation when they meet in convention next June 21 to 27, at Cincinnati, Ohio.

**RIOT RUMORS
EXPLODED
IN RICHMOND**

Baptist Ministers' Confab Puts Lie To July

RICHMOND, Va.—Rumors that widespread race riots are being planned for July Fourth were branded as "erroneous" at a meeting of the Baptist Ministers' conference of Richmond, here last week.

The group of 120 Baptist ministers, representing approximately 35,000 church members, took the time to discredit the report that plans are being made to stage a race riot on Independence Day, which, in itself, would make a mockery of the celebration.

The statement of the committee declared:

"The originator of such a rumor was not a friend to either racial group. Only an enemy could have sown such seed. And in such a rumor are two damaging implications.

"For one thing, it is not at all helpful to the cause of Negroes to have it said that they are even considering any form of illegal violence. They are not foolish enough to hope to gain any advantage by such methods. Negroes are too devoted to the principles of fair-play and public tranquility.

Two Bad Influences

"The damaging influence of such a rumor can be seen all the more clearly when it is remembered that the chief instrument by which the race is to gain a full measure of citizenship rights is good will, and not illegal violence.

This fact takes on added importance in view of the prevailing practice of using the law itself as a means of depriving Negroes of

"The second damaging result of such a rumor is to be seen in the state of apprehension into which it has set our white neighbors. There is not enough tolerance for the good intentions of Negroes. And to release reports which are designed to increase the already-existing hatred, and call into being plans for using force against these loyal and suffering people is a crime the gravity of which it is difficult to measure."

PASTOR MABREY IS
CLAIMED BY DEATH

Augusta, Ga., Herald
September 21, 1943



REV. ROBERT MABREY

Thousands of Negroes who came from far and near, with automobiles strewn on both sides of the road for more than a mile, attended the funeral of the Rev. Robert B. Mabrey, sage of Horse Creek Valley, at Storm Branch Baptist Church yesterday afternoon. With the services to begin at 1 o'clock at an early hour in the morning the church was packed to capacity and the highway leading to the old structure was jammed with vehicles, which made traffic almost impassable, by those who came to pay the last tribute of respect to the veteran minister and leader of two states.

Rev. Mabrey died suddenly of a heart attack Sunday morning a week ago in the pulpit at Storm Branch Church, after he had performed the ordinance of baptism on 17 candidates, converted in a revival conducted by himself. He was widely known throughout South Carolina and Georgia as a

revivalist and preacher of marked ability, and despite his advanced years his services were constantly in demand. He had pastored Storm Branch Baptist Church for more than 45 years and throughout Horse Creek Valley he was an idol among the people, both white and colored. It is said that the veteran pastor had baptized more people, married more couples and officiated at the last rites of those deceased than any minister of the present generation.

The pastor of Central Baptist Church, Augusta's third oldest Negro Church of that denomination, at the time of his death he had served that congregation for nearly 30 years. He was also the pastor of Young Storm Branch, Langley, S. C., and for 27 years was moderator of the Storm Branch Baptist Association, a trustee of Morris College, Sumter, and Benedict College, Columbia, S. C. He was a member of the Augusta Baptist Ministers' Conference, and the State Baptist Conventions of South Carolina and Georgia.

Following a brief eulogy by the Rev. Dr. L. A. Pinkston, Augusta, president, General Missionary Baptist Convention of Georgia, the sermon was preached by the Rev. Dr. H. H. Butler of Harts-ville, president of the South Carolina State Baptist Convention. The body was interred in Storm Branch churchyard.

Rev. Mabrey, the last of a former generation of Negro ministers in this section, is survived by his wife, several sons and daughters and grandchildren.

**Sandersville, Ga., Program
September 9, 1943**

Negrões Pay Off Church Indebtedness

Rev. F. M. Paradise, pastor of the colored Springfield Baptist church, states that his church is now free of debt for the first time in fifteen years. Last February the indebtedness amounted to \$690, the major portion of which was for street paving.

At the regular Sunday service the Rev. Paradise announced that captains had turned in the following amounts:

Deacon Eddie Wood, \$13.75; Mahala Warren, \$46.05; Katie Brown, \$7.10; Leola Bethea, \$154.13; Mamie Dean, \$131.30; miscellaneous \$31.65. The minister announced that he had collected \$60.03 upon personal solicitation and of this amount he raised \$46.10 in Sandersville; \$8.42 in Tennille, and miscellaneous \$5.51.

Rev. Paradise wants to thank both white and colored friends

of Springfield for their dona- Colored Baptist State Missionary chaplain in the armed forces with being given the revitalization and tions to lift the church out of and Educational Convention were rank of captain. Other officers rehabilitation of the missionary debt. Being out of the red the welcomed yesterday by Mayor participating were Rev. W. E. and educational program now and minister and deacons hope to at Eastern Star Baptist Church, Chelsea, corresponding secretary, campaign in the present and for keep their church that way. The meeting will continue through Rev. R. Love of Mt. Nebo Baptist the postwar period.

Memphis, Tenn., Commercial Appeal
October 21, 1943

NEGRO BAPTISTS CONVENE

Mayor Welcomes Delegates At Opening Of Convention

Delegates to the 56th annual

Rev. W. M. Fields, host pastor, bert Jackson of Knoxville, secre- took part in the opening cere- monies. Dr. J. J. Bills of Fulton, Rev. W. W. Taylor of Chatta- Ky., served as acting president for nooga heads a financial drive Dr. S. A. Owen, pastor of Metro- aimed to accomplish the program politan Baptist Church, who is of the convention. Emphasis is

**Baptists Protest Discriminatory
Treatment Of Colored Soldiers**

A protest against the discriminatory treatment of colored soldiers was ordered prepared and sent to the War Department, when the Pennsylvania Baptist State Convention met here last Thursday and Friday.

The Resolutions were as follows:

1. The Pennsylvania State Baptist Convention in its 52nd Annual Session meeting with the Williams Chapel Baptist Church, 38th and Haverford avenue, Philadelphia, Pennsylvania, do hereby go on record as strongly condemning the action taken by Chief of Chaplains, William R. Arnold, in reference to Chaplain Fuller in attempting to have him discharged from the U. S. Army without giving him a hearing before taking definite action.

2. We further strongly condemn the action of Chief of Chaplains William R. Arnold in approving the action of his Deputy Chief of Chaplains, Rixey, in attempting to persuade the Ecclesiastical Indorsement of Chaplain Fuller and thus bring about his discharge from the U. S. Army without a hearing.

3. We further go on record as strongly commending the action taken by the Ecclesiastical Indorsement Committee of the National Baptist Convention in refusing unanimously to withdraw its indorsement of Chaplain Luther M. Fuller.

4. We further indorse the action of Chaplain Fuller in exposing Army Brutality as practiced in the Armed Forces of our country.

5. We further recommend that an early decision be handed down in the case of Chaplain Luther M. Fuller and not hold him in further undue suspense.

6. The Baptist Ministers throughout the State of Pennsylvania are watching with intense interest and prayerful concern the speed with which a decision is rendered.

The pastors held their annual session at the Williams Chapel Baptist Church, 38th street and Haverford avenue, the Rev. J. H. Williams, pastor.

The convention agreed to limit the tenure of its officials. Next year's session will be held at the St. Paul Baptist Church, Harrisburg, Pa., the Rev. William B. Toland, pastor. Officers chosen are:

Rev. L. G. Carr, of Philadelphia, president; Rev. William B Toland of

Harrisburg, 1st vice president; Rev. George W. Harvey, of Braddock, 2nd vice president; Rev. G. G. McGee of Pennlyn, 3rd vice president; Rev. T. Robert Washington, Philadelphia, recording secretary; Rev. J. E. Dyches, corresponding secretary; Rev. J. B. Brandon, of Scranton, treasurer; Rev. W. A. Nowlin of Norristown, statistician; Rev. William J. Harvey, 3rd, auditor; and Rev. C. M. Smith, chairman of the executive Board. Rev. R. F. Spraggins, historian; Rev. W. H. Brooks, missionary.

The Women's Auxiliary met Tuesday and Wednesday, also at the Williams Chapel Church, and elected the following officers:

Mrs. E. J. King, Pittsburgh, president; Mrs. S. A. S. Anderson, Pittsburgh, 1st vice president; Mrs. M. S. Tribbett, Philadelphia, second vice president; Mrs. Sara P. Bullock, Williamsport, 3rd vice president; Mrs. Lena Hughes, Pittsburgh, recording secretary; Mrs. N. E. Sneed, Philadelphia, corresponding secretary; Mrs. S. E. Means, Philadelphia, chorister; Mrs. Clara B. Pratt, Erie, chairlady of executive Board; Mrs. Emily Henderson, Philadelphia, secretary of Executive Board; and Mrs. L. E. Mitchell, Philadelphia, treasurer of Board.

From 1808 to Present-Day Greatness: People's Voice
New York, N. Y.

Abyssinian Church Marks 138 Years of Service

In 1808 when slave marts flourished in the mud-rutted streets of New York, eighteen Negro freemen of the First Baptist Church in Gold Street, tired of being informed of the glories of heaven while they were seated in solitary jimcrows in the church loft, withdrew from the congregation and established the first Negro Baptist Church in the State of New York—a church that was destined to grow and prosper until it became 135 years later the largest Protestant Adam Clayton Powell, jr., Abyssinian father Adam Powell, sr., to the church in America and the second sinian Baptist Church owns overpastorate in October, 1937 when oldest Baptist congregation in the half a million dollars worth of the senior Powell retired after 29 city (Abyssinian), now located at property free and clear without years of yeoman service to the first mortgages; has an enrolled church, and it didn't take Adam

It can be with true pride that membership of 15,000 and an active dues-paying membership of over 10,000. It is operating this year on a budget of 60,000 which Under his leadership, the first successful campaign for jobs for Negroes in 125th street stores was conducted; a Coordinating Committee for Employment staged a successful bus strike, leading to

the present congregation celebrates the 135th anniversary of the church on November 18 because Abyssinian is one of the outstanding examples in America today of the successful combination of religious and civic accomplishment.

ON THE MARCH

ON THE MARCH

Pastored by the militant young Adam Powell Jr. succeeded his

the eighth and Lenox avenue lines.

He reorganized the church school so that within five years the number of superintendents increased from 4 to 13, teachers from 49 to 123, and pupils from 500 to 1,863. He organized and directed the world's largest school of adult education with over 1,000 adult students taking full time work in 33 subjects. He directed the reorganization of the Young People's Choir so that today it is one of the foremost musical groups in the city with a membership of 100.

Also under the guidance of the youthful Powell, a Colgate, Columbia and Shaw University graduate, a Federal Credit Union was instituted with \$25,000 on deposit in its first year. A Consumer Co-operative Society was started which now has 250 shareholders and operates its own store. The Friendly Society, a cooperative church insurance group increased its membership to 1,000 with \$75,000 worth of insurance, and a community house was opened as a defense recreation center for the armed forces.

Powell, jr's community work is enormous. In addition to being minister of Abyssinian, he is editor-in-chief of **People's Voice** and has held over 15 major civic posts of responsibility. He has been aided immeasurably by the splendid service and popularity of the Harvard-educated Rev. Benjamin Richardson, whose youthful verve and enthusiasm almost matches Powell's unbelievable energy.

Under the guidance of the 35-year-old Powell, Abyssinian Church has become not only a community but a national symbol of willing hands working together.

Prominent pastors taking part in the 138th birthday celebration include the Revs. Thomas Harton of Holy Trinity Church, Brooklyn; Shelby Rooks sr of St. James Presbyterian; O. Clay Maxwell of Mount Olivet who will speak at 8:30 pm Wednesday, Nov. 10; Bishop Edward Lawson of Church of the Refuge, who will speak Thursday, Nov. 11, and Rev. William Y. Trigg, who will speak Friday, Nov. 12.

Sunday, Nov. 14 is anniversary
Sunday, and on Thursday evening.

November 18, at 8:40 pm the famous Coast Guard quartette will appear in concert at Abyssinian as part of the birthday celebration. The quartette consists of two Negro coastguardsmen and two white coastguardsmen and their accompanist, Frank Boyle. All were outstanding artists in Civil life.

dent, T. J. Updack, Texas; second vice president, N. Burgess, Chicago; third vice president, James Ward, Louisiana; fourth vice president, H. Preston, D. C.; executive secretary, James E. Gayle, New Orleans; recording secretary, S. Dixon, Georgia; assistant recording secretary, M. D. Upchurch, Miss.; treasurer, J. T. Lawson, Memphis; Statistician, A. W. D. Isaac, Tenn.; Parliamentarian, William H. Harrison, Illinois; National organizer, Dr. W. C. Hayes, Louisiana; music director, Harvey Herron, Louisiana. James E. Gayle, executive corresponding secretary, will direct a promotional campaign among the laymen of the nation organizing new leagues and vitalizing existing organizations. T. J. Updack, representing the laymen of Texas, was given the honor award for making the outstanding contribution to the organization this year.

The laymen has as its objective the support of the Old Ministers Home and the American Baptist Theological Seminary located at Nashville.

The Education Department added a new text book title "Men In The Church" by T. S. Boone, which is being used by the Baptist men of the nation.

Addresses Church Meeting



Shown in the picture above is Dr. William A. Coleman, distinguished physician and surgeon of Salisbury, North Carolina.

Dr. Coleman recently delivered a stirring address to a large Presbyterian gathering in Salisbury entitled "Carry On."

A graduate of Howard University, he has been practicing successfully for 32 years. Dr. Coleman is secretary-treasurer of the Piedmont Medical Society and also

maintains the position of president-elect of the Old North State Medical, Dental and Pharmaceutical Society. An active participant in religious and civic affairs in his community, he is also the examining physician for the Enlisted Reserved students of Livingstone College.

Dr. Coleman has delivered many addresses before numerous medical organizations and is known for his oratorical ability. He is a frequent contributor to radio programs and is considered an authority in the field of internal medicine.

10,000 BAPTISTS AT ANNUAL CONVENTION

DR. JEMISON AGAIN ELECTED PRESIDENT

Women Re-elect Mrs. Layton As Leader

WILL MEET NEXT YEAR AT DALLAS, TEXAS

Chicago, Sept. 16 (ANP)—

More than 10,000 delegates and visitors to the 63rd annual National Baptist Convention, Inc., reading the paper; and the National Baptist Voice, official organ of the convention, with Rev. Russell C. Barbour, editor, delivering the message. Other reports were read by Mrs. S. W. Layton of Philadelphia, chairman of the women's auxiliary, the home mission board, the finance commission, and the foreign mission board. Besides the main convention ministers and laymen meeting in the historic old 8th regiment armory here representing 22,000 churches, 4,000,000 communicants and all of the 48 states, is the largest religious convention in the world.

Other large issues the meeting considered are ways and means for stimulating better inter-ship and mapping a long range program to stave off further outbreaks of race violence and conflict. Before the convention closed

Sunday, motions from the floor were heard to extend the national work of the organization. Encouraging reports were heard from the officers and financial section the social service commission with Dr. Rayford Logan, professor of history at Howard University, Washington, D. C., speaking; the Baptist training union presented by the Rev. J. W. Gayden of Mississippi; the Baptist theological seminary with Dr. J. M. Nabrit, reading the paper; and the National Baptist Voice, official organ of the convention, with Rev. Russell C. Barbour, editor, delivering the message. Other reports were read by Mrs. S. W. Layton of Philadelphia, chairman of the women's auxiliary, the home mission board, the finance commission, and the foreign mission board. Besides the main convention ministers and laymen meeting in the historic old 8th regiment armory here representing 22,000 churches, 4,000,000 communicants and all of the 48 states, is the largest religious convention in the world.

The convention which opened Wednesday at the crack of Dr. Jemison's gavel continued through Sunday, Sept. 12 when it closed with a sermon delivered by the Rev. L. R. Mitchell of Ohio. Preceding the opening sessions a 1,000 voice choir under the direction of Prof. Thomas A. Dorsey and Miss Willa Jones attracted so many people to the armory Tuesday that the "sold out" sign was hung out early in the day. The annual musical is regarded as a convention highlight. Carl Ludquist, representing Mayor Edward J. Kelly, welcomed the delegates to the city and Gov. Dwight H. Green delivered a speech at the Wednesday evening's meeting. He was introduced by the Rev. James L. Horace, pastor of Monumental Baptist church, host church, and president of the State General Baptist convention. Every comfort for the delegates in transportation, housing and meals was provided by Rev. Horace and his committee on arrangements. Among others who addressed

the convention were Dean William Pickens U. S. Treasury war savings bond staff; Bishop William J. Walls of the A. M. E. church Dr. T. S. Harten, pastor of Trinity Baptist church, Brooklyn, who is a regional vice president and A. M. Townsend, Nashville.

Besides Dr. Jemison other officers reelected were Rev. D. L. Brown, Cleveland, vice president at large; Revs. E. W. Perry of Oklahoma City, T. S. Harten of Brooklyn, and W. D. Carter of Pasadena, regional vice presidents; Rev. J. M. Nabrit, Nashville, secretary; Rev. U. J. Robinson, Mobile, Rev. T. L. Moore, Joliet, Ill., Rev. W. P. Whitfield, Jackson, Miss., and Rev. J. P. Barbour, Philadelphia, assistant secretaries; Rev. W. P. Offutt, Louisville, secretary of publicity; Rev. B. J. Perkins, Cleveland, treasurer, and Rev. Roland Smith, statistician.

12-1943

News

Birmingham, Ala.

Southern Baptists

Defer Convention

MAR 6 - 1943

ATLANTA (AP)—The Southern Baptist Convention, for the first time since 1865, will not be held this year, the Christian Index announced Friday.

The executive committee met in Nashville, Tenn., recently and decided to defer the 1943 meeting because of the war emergency. The motion for deferment was made by Dr. Louis D. Newton, Georgia member of the convention's executive committee, the magazine, Weekly Baptist Journal, said.

Dr. Newton pointed out that transportation, hotel facilities, food rationing and other emergencies of the war made it inadvisable to meet this year.

The action defers the meeting of the largest annual gathering of churchmen in the South. The Southern Baptist Convention was organized at Augusta, Ga., in 1845 and embraces a total membership of 5,238,332 persons. It has held annual sessions since its organization with the exception of two years during the War Between the States.

Advertiser

Montgomery, Ala.

Institute Being

Held at Beulah

W. Walton, the Rev. D. L. Motley and Prof. W. C. Campbell. The class in missionary work is taught by Dr. H. M. Gibbs and a class in stewardship for the ministers is taught by the Rev. C. K. Steele. Persons attending the classes which are held from 7 to 8:30 p. m. will be eligible for awards on Friday night.

At the end of the class period on Monday night a very inspiring address was given by Dr. Roland Smith, using as his subject, "Christian Leadership and Its Responsibility." Dr. Smith stated that trained leadership is recognized throughout the world to be the key to the future of the world. He further emphasized that one must have special training to be successful in any job today. The teachers in the institute were presented by Dean Johnson. Dr. Gibbs told of the institute held last week for the rural women and the benefits derived from the closing remarks and congregation.

The action defers the meeting of the largest annual gathering of churchmen in the South. The Southern Baptist Convention was organized at Augusta, Ga., in 1845 and embraces a total membership of 5,238,332 persons. It has held annual sessions since its organization with the exception of two years during the War Between the States.

CHICAGO, Ill., Sept. 15—The 9th Regime (Army) was reported to have \$2,000 rental.

The Rev. Thomas E. Harten, pastor of the Holy Trinity Baptist Church, and a vice-president of the National Baptist Convention Inc., commented:

"I have been so close to Cornerstone that I don't care to comment, but if what some of the trustees, deacons, and members have told me about the procedure of the call is true, then I am sorry to say that it was absolutely illegal. I regret very much that it occurred."

The Rev. George Sims, for thirty years, president of the New York Baptist State Convention, could not be reached for a statement.

INSTITUTIONAL CHURCH PLANNED

NEGROES ORGANIZING IT

Prof. Hubert Points Out Constructive Benefits

BY BENJAMIN F. HUBERT

I have recently learned that Savannah is to have an institutional church for negroes. On last Wednesday evening, it was my privilege to attend a special anniversary service at the Bethlehem Baptist Church on the corner of West Park avenue and Cuyler street, the Rev. S. J. Baker, pastor. This special service was the first of a series of church people co-operating, moving forward, in an effort to do something for themselves and for others.

It was my first time to visit this church. I have been in this vicinity on many occasions. I have noted the very dense settlement of colored people in this area adjacent to the church. I was agreeably surprised and pleased to find such an interesting congregation of church people co-operating, moving forward, in an effort to do something for themselves and for others.

One thing that impressed me most was that the church is located where it can be of immediate, permanent, and long-standing service to the people. The people live near the church center. There were young people and old people present at this rally. The

Both Rev. Baker and his wife are identified not only as leaders of the church but as workers in the church and in the community. They are college graduates, but they have kept hold of some of the common sense that they had before they went to college. Watch Baker and the Bethlehem Baptist Church grow into a great service institution. Thinking of people of both race groups will want to lend their best efforts and influence to the end that we may have this great service institution to minister to the needs of the people of Savannah and Chatham county.

Roanoke, Va., Time. October 9, 1943

Negroes To Open New Church In Blacksburg
BLACKSBURG, Oct. 8 (Special).—The new stone building just built by members of the Blacksburg Baptist church, colored, will be opened Sunday for the first services in the new building of native stone, with a seating capacity of about 100 in the main auditorium, and rooms in the basement for Sunday school purposes. There will be three services during the week.

The Ministers and Laymen Institute, sponsored by the Baptist Ministers Union of Montgomery and surrounding territory, opened on Monday at the Beulah Baptist Church with a large enrollment in each class. The institute is under the leadership of Dr. Roland Smith and Dr. C. D. Hubert, both of Atlanta, Ga., affiliated with the Southern Baptist Convention.

A special class for ministers is held daily from 10 a. m. to 1 p. m. with Dr. Smith, Dr. Hubert, the Rev. J. D. Harris and Dr. E. E. Denham, pastor of the First Baptist Church (white), as instructors. Although this class was opened primarily for ministers, laymen (especially women) are privileged to attend.

With the dean, the Rev. H. H. Johnson, and the president of the union, the Rev. M. C. Cleveland in charge, classes on Monday evening got off to a big start with two classes in Sunday School work taught by Mrs. I. R. Grant and the Rev. J. Pritchett, two in PTI work taught by the Rev. E.

more timid souls making a bee-line for the door. It is said that Maude B. Cummings, prominent Brooklyn musician, had all she could do to restrain one of Deacon Holley's daughter's after another daughter had been struck by an unidentified male member to the midst of the angry protestations. The meeting which had assembled at 8:30 broke up at 1:30 a. m. On authentic information it was learned that Holley had notified Talley on his acceptance.

Embittered church members this week were loudly objecting to the selection, none expressing personal dislike for the proposed cleric, but many objecting to the "methods used to steamroller him through." Some members of the board of deacons, these church members charge, have combined with other officers in a high-pressure pro-Talley campaign in the last six weeks. Little more than a month ago it is related, the Pittsburgh minister came to Cornerstone to preach his first sermon as a candidate. A couple of weeks later he returned for his second visit. Next, they pointed out, the pro-Talley officers invited as a speaker the candidate's father, the Rev. M. A. Talley, former Indianapolis cleric and now a member of the Sunday School Publishing Board of the National Baptist Convention, Inc. This series of events was seen as an attempt to railroad the church to accept him.

Possibility of court action threatened in the situation. Protesting members said they will ask that the meeting be set aside as illegal. Failing that, they said, legal steps would be taken.

The Rev. James R. Moore, pastor of the Amity Baptist Church, Jamaica, and moderator of Brooklyn Baptist Association of Brooklyn and Long Island, took this position on the matter:

"If they didn't announce two weeks in advance the nature, date and purpose of the meeting, then the voting was illegal. Any one or two of the members of the church

can demand that a council be held and the call discarded."

The Rev. George Sims, for thirty years, president of the New York Baptist State Convention, could not be reached for a statement.

INSTITUTIONAL CHURCH PLANNED

NEGROES ORGANIZING IT

Prof. Hubert Points Out Constructive Benefits

BY BENJAMIN F. HUBERT

I have recently learned that Savannah is to have an institutional church for negroes. On last Wednesday evening, it was my privilege to attend a special anniversary service at the Bethlehem Baptist Church on the corner of West Park avenue and Cuyler street, the Rev. S. J. Baker, pastor. This special service was the first of a series of church people co-operating, moving forward, in an effort to do something for themselves and for others.

It was my first time to visit this church. I have been in this vicinity on many occasions. I have noted the very dense settlement of colored people in this area adjacent to the church. I was agreeably surprised and pleased to find such an interesting congregation of church people co-operating, moving forward, in an effort to do something for themselves and for others.

One thing that impressed me most was that the church is located where it can be of immediate, permanent, and long-standing service to the people. The people live near the church center. There were young people and old people present at this rally. The

Both Rev. Baker and his wife are identified not only as leaders of the church but as workers in the church and in the community. They are college graduates, but they have kept hold of some of the common sense that they had before they went to college. Watch Baker and the Bethlehem Baptist Church grow into a great service institution. Thinking of people of both race groups will want to lend their best efforts and influence to the end that we may have this great service institution to minister to the needs of the people of Savannah and Chatham county.

Roanoke, Va., Time. October 9, 1943

Negroes To Open New Church In Blacksburg
BLACKSBURG, Oct. 8 (Special).—The new stone building just built by members of the Blacksburg Baptist church, colored, will be opened Sunday for the first services in the new building of native stone, with a seating capacity of about 100 in the main auditorium, and rooms in the basement for Sunday school purposes. There will be three services during the week.

Noted Negro Minister Visits Set of "Stormy Weather"

April 10, 1943



After visiting the set of 20th Century-Fox's "Stormy Weather," starring Bill Robinson and Len Horne, the Rev. A. Clayton Powell, pastor of the largest Negro church in America and first Negro councilman in New York City, dropped in on the set of "Jane Eyre" to visit Orson Welles.

From left to right: HEPBURN, HILL, of the Pittsburgh Courier, the REV. POWELL, J. ROBERT SMITH, of the Amsterdam Star-News, and MR. WELLES.

April 7, 1943

COLORED BAPTISTS HAVE LARGE CROWDS FOR SESSION HERE

Large numbers of messengers from throughout West Tennessee and from as far away as Knoxville and Nashville are in attendance at the two-day session held by this denomination at the Macedonia Baptist church here. Rev. S. M. Jackson is host pastor to the West state's division of the colored state convention.

Rev. A. Watson of Ripley opened the session with a message, with Rev. A. J. King of Humboldt giving an inspirational address. Rev. A. H. Rice of Jackson gave a survey of Sunday School and B. T. U. work.

Addressee of welcome were given by Senora Harper for the host church, Rev. E. W. Beasley for the Baptists, Dean R. P. Shy for the

colleges, J. H. Hunt for the business men, and Scottie Caldwell for the city union of women.

The Y. W. L. of Cumberland St. church was featured during the special program which included music by the Macedonia chorus. Rev. A. J. Campbell of Memphis delivered the Tuesday evening message.

Rev. W. B. Shannon, moderator of the Mississippi Valley District, and pastor of churches at Dyersburg and Lexington, is president of this region. Dr. D. Albert Jackson, secretary of the state B. M. E. Convention, is secretary. A. B. Rogers is reporter.

Valdosta, Ga. Daily Times March 6, 1943

Baptist, WMS Meets At Homerville

The Womans Missionary Society of the Baptist church met Monday evening in the church auditorium at 8 o'clock for the monthly inspirational programing.

The program was conducted by Mrs. Waldo Smith, who used the Royal Service program entitled "The Christian Witness Across Barriers of Race."

The bringing the gospel to all people regardless of race, color or tongue. "Breaking Down Race Barriers" and "The Race Question In My Own Heart" were presented by Mrs. Marion McLaughlin who urged that a faithful Christian witness can

be brought by prayer. The assembly was joined in singing "What Friend We Have In Jesus" accompanied by Mrs. F. W. Jernigan, pianist.

Mrs. Alvin Dickerson discussed the "Question of Racial Superiority" and stressed the need of equality among the members of a body for a successful continuation. Mrs. Marion Parker in her discussion of the "Question of White and Colored Races" pointed out the way to be superior race in the sight of God by dealing in kindness, unselfishness and consideration with all the peoples of the world.

"The Question of Race in America" was presented by Miss Gladys Freeman and she said that the American race problem would be solved when privileges were more nearly equal for all race. Mrs. G. H. Eatman led

in prayer that God may help American Christians to solve America's race problems. Mrs. J. R. Pittman in discussing "Christianity and the Question of Race" said that true discipleship is shown when barriers of race are no longer pre-

valent to prevent one from bringing the gospel to all people regardless of race, color or tongue. "Breaking Down Race Barriers" and "The Race Question In My Own Heart" were presented by Mrs. Marion McLaughlin who urged that a faithful Christian witness can

be brought by prayer. The assembly was joined in singing "What Friend We Have In Jesus" accompanied by Mrs. F. W. Jernigan, pianist.

reach across all barriers of race by letting others see Jesus in your daily life.

Mrs. G. H. Eatman conducted a short business session. Mrs. Waldo Smith was appointed to serve as mission study chairman. Mrs. Marion McLaughlin was welcomed as a new member.

Dismissal was made by prayer by Mrs. Eatman.

Negro Preachers Rally Race to Support War On the "Farm Front" Bryant Seminary Group to Issue Call to Nation

Negro Baptist preachers of this Wiregrass metropolis faced the farm labor crisis from the point of view of their own race today and caught step with the U. S. D. A. War Board and Chamber of Commerce in a united front in the fight for food for freedom.

A call went out to negro Baptist preachers everywhere from the Bible Institute for ministers and Christian workers being held this week under sponsorship of the Bryant Theological Seminary, a college for negro ministers.

The call was stated by Dr. J. H. Gadson, white-haired patriarch of negro Georgia Baptist ministers, president of Bryant Seminary and moderator of the institute now in session.

More Than Victuals

"Food for freedom today is more than victuals or a job of work," Dr. Gadson told his audience of negro preachers and church workers from all sections of south Georgia, meeting in old Mt. Olive and Salem African Baptist churches.

"Food for freedom is as much material of war as tanks and guns and airplanes and ships; we can't win the war without food, and more food than is yet in sight; we can't raise the food without the sweat, yes even the sweat and tears, of the black man and the black woman of America, side by side in fact with the white man; side by side in spirit with white boys and black

boys and brown boys and yellow boys in the fox holes across the world from Tunis to China to New Guinea, to Alaska.

Message From Pulpits

"We call on our brethren in the ministry everywhere to send out this message from their pulpits this Sunday and every Sunday until the war is won:

"Nail a flag to your plow; work for your country as you'd fight for her; if you can't shoulder a gun, shoulder a hoe and fight the fifth column that is now invading our fields, the grass that is choking the life out of our peanuts and our cotton and our corn.

"Work even if you don't have to work; work even if your son in uniform is sending you back an allotment; if you don't need the money the farmers will pay you for your work, give the money to the church to build for the Kingdom and the Glory of Christ."

A committee from the institute was appointed to draft resolutions to be presented in writing after the conference to all ministers and church workers in attendance. Formal action is to be taken next month at a convention of Sunday school workers to be held here under sponsorship of Bryant Seminary.

The action of the negro preachers followed quickly the meeting last Saturday of the county War Board which received a survey of the local farm situation revealing a serious condition due to inroads of rain-spurred grass in the face of short labor.

The war board's appeal for help was answered by the Ben Hill county Chamber of Commerce with a resolution calling upon employers to release able-bodied workers, male and female, to work on farms and replace them with women and young people who do not ordinarily work for hire.

tions, newspapers, ministers, and especially the women's organizations of the community to help create employment so that women and young people not ordinarily employed will be urged to take civilian jobs thus to be post-vacated so that the farm emergency hard-vacated so that the farm emergency may be met without undue inconvenience or interruption of normal civilian services.

12-1943

BAPTIST

National Baptists, Inc.

10,000 Hear Call For Great Christian Drive

Journal and Guide

Church Leaders Map Interracial Program

Norfolk, Virginia

By GEORGE C. MOORE

CHICAGO, Ill. — (ANP) — More than 10,000 delegates and visitors to the 63rd annual National Baptist Convention, Inc., applauded passage Thursday night of a resolution calling for the revamping of the national Christian education program to concentrate on securing the Four Freedoms for American citizens everywhere.

The conference of Baptist ministers and laymen meeting in the historic old 8th regiment armory here representing 22,000 churches, 4,000,000 communicants, and all of the 48 states, is the largest religious convention in the world.

Other large issues the meeting considered are ways and means for stimulating better interracial relationships and mapping a long range program to stave off further outbreaks of race violence and conflict. Before the convention closed Sunday, motions from the floor were heard to extend the national work of the organizations.

Besides the main convention in the armory the women's auxiliary met here in the Olivet Baptist Church, the Rev. J. H. Jackson, pastor, the moderators held sessions at St. Luke Baptist Church, the Rev. S. A. Grayson, pastor; the laymen met at Providence Baptist Church, the Rev. William Lunford, pastor; the youth group at Pilgrim Baptist Church, the Rev. Rufus C. Austin, pastor.

DR. JAMISON REELECTED

The convention opened Wednesday and closed Sunday, Sep-

tember 12. Dr. D. V. Jamison was returned to office for the third year in a precedent shattering procedure when he was unanimously reelected before he delivered his annual address.

Carl Ludquist, representing Mayor Edward Kelly, welcomed the delegates to the city and Governor Dwight H. Green delivered a speech at Wednesday evening's meeting.

Among others who addressed the convention were Dean William Pickens, U. S. Treasury war savings bond staff; Bishop William J. Walls of the AME Church; Dr. T. S. Harten, pastor of Trinity Baptist Church, Brooklyn, who is a regional vice president; and Dr. D. A. M. Townsend, of Nashville.

Besides Dr. Jamison other officers were: Rev. D. L. Brown, Cleveland, vice president at large; Revs. E. W. Perry of Oklahoma City; T. S. Harten of Brooklyn and W. D. Carter of Pasadena, regional vice presidents; Rev. J. M. Nabrit, Nashville, secretary; Rev. U. J. Robinson, Mobile, Rev. T. L. Moore, Joliet, Ill., Rev. W. P. Whitfield, Jackson, Miss., and Rev. J. P. Barbour, Philadelphia, assistant secretaries; Rev. W. P. Offutt, Louisville, secretary of publicity; Rev. B. J. Perkins, Cleveland, treasurer, and Rev. Roland Smith, statistician.

Dr. Jamison in his address declared that conditions in the present day were deplorable and that the only corrective measure for churchmen to pursue was a reaffirmation of faith in God, the brotherhood of man, and an unrelenting march toward the Christian ideal.

The Baptist leader said that race hate, morals and character of ministers and church members alike were evidences that there has been an abandonment of the teachings of Christ. Speaking from the subject "The Deplorable Conditions of the Visible Church of Our Day: The Cause and the Remedy," Dr. Jamison said:

"The life of the Christian people today is not on the high level, neither can it be when the teachings of the word of God are disregarded. While formerly some went to the extent of stamping as sin what was no sin, many today have gone to the extreme of allowing what God has forbidden. The demands made today by many churches upon the Christians of today is not very great. Worldly righteousness is in many cases considered sufficient evi-

dences of a noble Christian character. In short, modern church life is full of inconsistencies all marked by spiritual differences."

Causes of the objectionable church situation were to be found in the lethargy of ministers to arouse their members to inspirational heights, and to teach the philosophy of Christ, charged Dr. Jamison. He said that many ministers have denied the Bible as the inspired unerring word of God and the only guide in the matters of faith and church practices.

"If there were ever an institution to teach honesty, fairness, and justice, that institution is the church. The church is the place where the judges, jurors, governors, and, yea, the President of the U. S. A should go and hear the gospel of fairness, justice, truth, and fair play to every man regardless of race, color, or previous condition of servitude," said Dr. Jamison.

Emphasizing that the "work being done by churches" of the Baptist denomination is "more important now than it ever has been," Governor Dwight H. Green of Illinois told the churchmen Wednesday night that the "structure of the church takes on a new and supreme significance." The governor said that the church must "keep the divine spark of godliness alive in a world torn by the madness of war" through its organized activity.

"As we labor unceasingly to extend and amplify the American conception of freedom, equality and tolerance on the American home front, we can turn to no better place for counsel than to our churches, and, through them, to God, because belief in Divine power stands as the first line of moral and spiritual defense, and as the unerring guide to social and physical progress," he said.

"The many millions who seek only to live in the security of man's humanity to man are the ones who carry the responsibility for civilization, now and in the future," continued the state executive. "And it is the church to which these people look for guidance and moral leadership. During this war the churches of America have assumed an increased importance, and their importance in the post war world will continue to grow as they expand their religious programs and extend their social welfare activities into the home of every American citizen."

News

Birmingham, Ala.

What Negroes Are Doing

By OSCAR W. ADAMS

Races can and will work mightily and constructively when they cooperate on matters and things spiritual, commercial, and in the promotion of life itself.

Perhaps, nothing has been done in the South, more because of true race relationship than the occurrence at the White Baptist Ministers Conference on Monday, Dec. 20, when the Rev. W. H. Perry, pastor of First Ebenezer Baptist Church, Negro, was invited by the conference to deliver a message and was there and delivered it.

The Rev. Perry used for his subject "Jacob's Well."

He told how Christ handled and dismissed race prejudice with the woman at the well; the significance of Jacob's well and what it meant as compared to other wells. He exposed selfishness and bigotry and emphasized love, faith and obedience. He told of the Christ way in human life and things.

Such meeting of Negroes and white people and such sound association for the advancement of the human cause could be repeated many, many times to the advantage of our community and state, and with credit to our nation which needs and must have the full and complete cooperation of all its people at a time like this.

It was Dr. Fred R. Chenault, pastor of the First Methodist Church, who delivered one of the principal messages to the North Alabama Conference of the A. M. E. Zion Church a few days ago at Bessemer. Dr. Chenault was free in his expressions and encouraged the hearts of Negroes to do nobler things by building spiritually and in all the ways that promote human happiness and security. His message will ever remain a benediction to the Negroes of the North Alabama Conference, and the craving of the Negro is more pronounced for such things. They would like to be known as they are and not as some would like them to be. The association they desire is that which promotes human welfare and growth and directs the causes of human advancement.

The Rev. Perry did a fine service for the Negro race and evidently invited larger and clearer consideration of the White Baptist Ministers Conference.

SOUTHERN

SAY-So

Courier

Pittsburgh, Pa.

First Duty of Baptist Convention Is to Arrange for Orderly Procedure

BY M. S. STUART

THE NATIONAL Baptist Convention, Incorporated

will soon be in motion in Chicago. Yes, that's so — in motion because if it runs true to form it will be in continuous motion just walking, talking, laughing, eating, and drinking throughout the convention week. It will be a congregation in chaos most of the time.

A word of explanation may not be amiss right here. The writer of these words has for many years been an active paying believer in this branch of the Christian Church. Not in there just to say "I belong to the church." Not one of those church members who thinks that paying dues is the whole duty.

In short, this columnist is keenly interested in the convention being a source of pride and an instrument of great usefulness. So, this is no effort to "make fun" of the meeting. I am attempting to say something that may cause movement for improvement to be started.

TOO PLAINLY WASTEFUL

It has been estimated that for travel, maintenance and incidentals alone, the cost of the meeting will be not less than \$200,000. But that amount, large though it is, would not be subject to criticism if it was not so very plain that our convention does not — cannot — do much good conducted in the usual manner.

NOBODY HAS yet been able to list market quotations on sermons, prayers and songs; and if the messengers and ministers would only go into the meeting of the convention and preach, pray and sing in an orderly and earnest manner so people could hear and be impressed, no one could truthfully say that the sessions were not worth every cent it costs to hold them. But when the people sent by their churches to the convention, spend most of their time just milling about; when, the



Mr. Stuart

OUR GREATEST ASSET

In 1926 Negro Baptist churches alone spent \$19,475,981; and while they were spending about five million dollars less in 1936, when the

LIFE INSURANCE is the Negro's biggest business. Thus it is for the 21,350 Baptist churches, we are putting out to be a little more than 27 members per church for the ten years, or a little more than two and one-half members per year. NOW THE small gain in membership is not the only indication that the Negro Church is not gaining in popularity as it should. There are other evidences of an alarming nature. In the ten years from 1926 to 1936 there was a gain of 581,841 in membership.

THE LANGUAGE AND CONDUCT OF NEGROES

Too many responsibilities not belonging to the church have been placed at its door step. Too much unjustified criticism has been hurled at the Negro Church. But it cannot be denied that the moral tone of the people is the work of the Christian people.

NOW JUST walk through any section of your city where live large numbers of colored people at certain hours after dark and listen. Is not the street language you hear worse than it was even ten years ago? The spoken word is an insight to the thoughts. Does not some of the language indicate that the thoughts of large numbers of Negroes are dwelling on the most depraved phases of life?

A MORE EARNEST PROGRAM

A more definite, more persistently followed program for getting people to come to church is needed. Every church should have an active membership committee, and its report might well be a part of the services every Sunday.

A MORE effective program in behalf of worthy charity should be fostered. Provisions for widespread distribution of literature pointing out the material harm resulting from detestable public language and other conduct might well be made by every church. It is to be hoped that the convention in Chicago will so organize itself that calm consideration can be devoted to the problems that only the church can effectively attack.

Journal & Guide

Norfolk, Va.

White, Negro Baptists Ministers Organize

RICHMOND, Va.—(ANP)—That better racial feelings may be established, white Baptist ministers of the city enlisted a conference with the Baptist Conference of Richmond and vicinity and formed a Baptist Conference of both races.

The move was made by the Rev. Theodore Adams, pastor of the First Baptist Church, white.

State Baptist Sunday Schools Raise \$4,000 To Aid Seminary

Journal and Guide

NORFOLK — The young people's bodies of the Virginia Baptist State Convention set a modern record in their financial report made at their annual convention held recently in Lynchburg, when more than \$4,000 was raised by the two groups in a great "Victory Drive" staged to secure funds to aid in the liquidation of the debt on Virginia Seminary and College, Wylie W. Selden, of this city, convention secretary reports.

The contest was similar to the one used last year and was conducted by G. C. Madison of Norfolk, vice president of the Sunday School Convention, who planned the drive in 1942 and was assisted in its promotion by Mr. Selden.

THE CONTEST

The contest was intra-church, inter-church and inter-city. In each church, the officials selected a number of persons to compete in the intra-church contest.

The person among these contestants selling the highest number of votes over \$25.00 was named for the church she represented and was also made a delegate to the convention with the usual expense paid.

The person selling the highest amount in the city was named after the city she represented and competed with the representatives of the other cities for the title of "Miss Seminary."

FINAL GLANT

On the evening of Wednesday, June 23, the final pageant was held in Humble Hall, Virginia Seminary and the reports were made from all contestants.

This pageant was under the direction of Mr. Selden, and was participated in by all persons who had entered the contest. Dressed in evening gowns, the young women, led by the "Miss City" representative, marched to the rostrum and laid down the money collected in their districts.

THE COMPETITORS

The following is the list of the competitors and the cities represented: Lynchburg—Misses Lillian Merritt, Bertha Bibbins, Minnie Brown, Fannie Butler, Elinor Lee

Norfolk, Virginia

Ross, Gwendolyn Bryant; Roanoke—Mrs. Thelma Williams, Mrs. Nettie Gilliam, Misses Cora Duckett, Helen Brooks; Danville—Miss Blanche Gillespie; Suffolk—Miss Helen Boone; Blackstone—

Miss Bettie Jones; Bethany—Miss S. Corine Aldridge; Newport News—Miss Alease Brown; Richmond—Mrs. Eloise Mimms, Misses Eloise Patterson, Gwendolyn Irving, Gladys Monroe; Norfolk—Misses Pearl Gray, Ida Mae Davis, Dorothy Jones.

The amounts reported at the pageant were as follows: Richmond, \$527.00; Suffolk, \$225.00; Roanoke, \$366.59; Blackstone, \$25.00; Norfolk, \$215.00; Newport News, \$50.60; Bethany Union, \$139.85; Danville, \$12.00; Ebenezer, \$11.50.

Since the highest amount came from Richmond, its representative, Mrs. Eloise Mimms, was crowned "Miss Seminary" by Mrs. C. E. Jones, of Newport News, president of the Women's Missionary Convention. A cash prize of \$25.00 was given Mrs. Mimms.

Miss Helen Boone was the state's highest vote seller and for her efforts received an award of \$15.00. Miss Boone, who sold \$165.00 worth of votes, is a member of First Baptist Church, Suffolk, Va.

OTHER WINNERS

The following persons were the winners in their several districts: Norfolk, Miss Pearl Gray; Richmond, Miss Eloise Mimms; Suffolk, Miss Helen Boone; Roanoke, Mrs. Nettie Gilliam; Blackstone, Miss Bettie Jones; Bethany, Miss S. Corine Aldridge; Newport News, Miss Alease Brown; Danville, Miss Blanche Gillespie.

Plans are now being made to run the contest again in 1944 and losers in this year's drive are determined that no winner shall ever repeat. Norfolk won last year and was fourth in 1943.

Total amount raised by the young people was: Received from the contest, \$1,552.54; received from letter forms, \$1,782.46; amount raised by BYPU, \$771.92

The total amount raised by all four bodies combined was over \$20,000.00.

White Baptists Ask Racial Amity

Daily World

Atlanta, Ga.

CHICAGO—(ANP)—"There is no such thing as an inferior or superior race," declared a post-war planning commission of the Northern Baptist convention of Saturday when it advocated breaking down barriers of race and class and evangelizing the world and establishing of Christian churches wherever possible.

A 33-page report, prepared by the commission for next week's presentation, asks the church to recognize the mounting seriousness of race and class tensions in our country and in all the world.

Race hostility was described as one of the greatest perils of America today. The persistence of such unChristian treatment of the people of other races may well make impossible the establishment of friendly relations throughout the world.

The commission, headed by Arthur J. Hudson, Cleveland, said that many people carried old attitudes of prejudice and discrimination against the Negro, Jewish, Japanese, Chinese, Filipino and Mexican peoples, and declared "there is no such thing as an inferior and a superior race."

\$41,000 Appropriation By Southern Baptists For Negro Missions In South

Weekly Review

Birmingham, Ala.

ATLANTA, Ga.—The Southern Baptist Home Mission Board, which convened here last week in a two-day session, appropriated \$41,000 for missionary work among Negroes. Of the board's \$765,000 budget approved for next year, an appropriation of \$285,000 for missionary work among Indians, foreigners and language groups in the South was the largest item.

12-1943

Courier-Journal

Louisville, Ky.

To Remove the Barriers

To the Editor of The Courier-Journal.

Herewith is the text of a resolution sent to President Franklin D. Roosevelt by the First District Association of Colored Baptists of Kentucky which recently closed its annual session at Morganfield:

"We recognize the broad principles on which your four freedoms for all peoples are based; and, whereas Negro men and women are now risking their lives in the present global conflict to insure the freedoms for all regardless of race, color, creed, or previous condition, it is resolved that you, Mr. President, as head of our government, be asked to use your influence and authority in the postwar peace plan to abolish all legal barriers of every state and the union which force the Negro to occupy a subordinate place as a citizen in America."

"Mr. President, under God we pledge our full allegiance to you and the cause of democracy, and we pray God's blessing upon you and upon our government."

D. E. KING

Paducah, Ky. Secretary of Committee.

Here and There Among the Colored People

October 29, 1943

BY REV. N. M. CLARKE

The Baptist Ministers Alliance was held at the usual time at First African Baptist Church of which Rev. R. M. Gilbert is pastor. The meeting was presided over by Rev. E. C. Davis with devotions conducted by the Rev. Cato Priester.

The report of the charity and relief committee showed that Rev. S. King, a feeble minister of the alliance, was now sick and in dire need. An offering of \$4 was immediately raised among the brethren and sent to his help. The amount was sent through the Rev. E. J. Hankerson.

Rev. S. S. Reed, pastor-elect of Second Baptist Church, this city, was selected to deliver the special sermon of the hour. He was accompanied to the pulpit by Revs. C. W. Anthony of this city and Cornell, an associate minister of his at Second Church, both of whom took part in the preliminary exercises leading up to the presentation of Rev. Reed, who delivered an able message taken from the text Exo. 3:3 and based upon the subject "Great Sights of God." His powerful message was well received by the brethren.

Among the other visitors, Rev. A. G. Chandler of Brunswick was also made welcome. He is visiting and conducting a revival meeting at one of the churches in the city.

Rev. Cornell came to Savannah with the Rev. Reed and is to be a supply pastor at Second Baptist Church during the time the pastor-elect will be making preparation of getting ready to take over the work at that church.

Two new members have been added to the list of ministers and pastors affiliating as members at the alliance. They are Rev. S. S. Reed and Rev. C. W. Anthony.

The General Missionary Baptist Convention of Georgia will meet in its annual session in Atlanta in the next few days, and the alliance is

Baptist

asking all ministers who are planning to attend to get busy and send in for homes all the names of their delegates to the Rev. R. M. Gilbert, First African Baptist Church, this city, in order that he may get in touch with the housing committee in Atlanta, which in turn will mail back here before your leaving the address of your stopping place in Atlanta. You must give him your list by next Tuesday and no later.

The meeting of the Emancipation Association of this community that was set for Wednesday of this week at Metropolitan Baptist Church, Rev. L. G. Gibbs, pastor, was postponed for the last Wednesday in November, owing to certain unfavorable circumstances: There was a dead Baptist minister to be buried on that day and several of the pastors were busy in the funeral services; a number of the leading Methodist ministers and pastors were away attending their annual conferences. Thus the program of this month's meeting for the Emancipation Association will be carried over to that of November and the same meeting place (Metropolitan Baptist Church, Rev. L. G. Gibbs, pastor) will be the place for the November meeting.

There will be the usual fifth-Sunday meeting in all the churches of the community. At Beth-Eden Baptist Church, Gordon and Lincoln, this fifth-Sunday meeting will be in the form of an educational pew rally under the auspices of the Educational Opportunity Band of the church of which Sister Willie G. Edwards, principal of Springfield Terrace public school, is chairman. The proceeds from this effort will help the cause of a lunchroom in that school. This rally will be in the afternoon; but there will be an interesting literary and musical concert at the night service hour, under the fifth-Sunday young people's concert band. The program for this concert has been well selected and arranged to suit the best musical taste of the community, and all attending will be satisfied, so come out to Beth-Eden on the coming Sunday night and be benefited and satisfied with this gospel feast.

Globe and Independent

Nashville, Tenn.
Sec. H. A. Boyd
Makes 48th Annual
Report Of National
Baptist Publishing
Boast On Historic
Spot

San Antonio, Texas (Special)—Standing in the church building in close proximity to where he stood fifty-seven years ago, Henry Allen Boyd, secretary of the National Baptist Publishing Board's plant in Nashville, Tenn., delivered the forty eighth annual report of the National Baptist Publishing Board, located here in this city, where the late R. H. Boyd had a vision of the potentialities and the developments of the Negro Baptist if they would enter into the right printing and publishing of religious literature, tracts, books and denominational

helps for themselves. While the late R. H. Boyd was pastoring the First Baptist church then known as the Mt. Zion church, which was located on Santos street, that he came to this church and took charge of the national work. It was in this city where the convention is now in session that Henry Allen Boyd, the present secretary, also received a vision of what might be done if he followed along the well beaten paths of his lamented and yet esteemed sire.

With the delegation making up the audience in this convention facing him, the secretary read deliberately and distinctly this voluminous presentation of the operation of a plant that occupies a half block in the Athens of the South, housed in six brick buildings, developing source material, manufacturing supplies, furnishing church helps, sending out literature not only that carries source material for the development of the youth, but printing song books that have been characterized by their expressions and illustration of that inner urge of a people who serve a living God.

There were many high lights in this report. The latest development was shown by Secretary Boyd that in every quarter of the globe where the Armed Forces are now stationed, the publications from the huge plant in Nashville are being sent. It showed a gain in circulation of more than 200,000 in the past year. It showed an increase in receipts and disbursements. It showed advancement in the technique of the art preservative, and yet they hold their identity as members of the fourth estate.

Henry Allen Boyd was presented to the convention by the Rev. G. B. Taylor, D. D., pastor of the Second Baptist church in Nashville, the chairman of the Board, and it was pointed out that this is only the third chairman that the Board has had since it was organized; the first being the late C. H. Clark who passed last month in Los Angeles, Calif.; the second, the late J. P. Robinson, who pastored one church in Little Rock, Ark., for a half century.

San Antonio joined in with the messengers and representatives from the many states in the Union in giving Secretary Boyd a welcome, whom the people here delight to call one of their own, because it was here that he labored in the local church as superintendent of the Sunday school and clerk of the church, he was in the mail here, he dealt in politics here, he was a civic leader here and gave some time to secret organizations and societies.

MILITANT SPEECHES ELECTRIFY BAPTISTS

Courier

Pittsburgh, Pa.

By REV. GEORGE W. HARVEY, Courier Religious Editor

CHICAGO, Sept. 16—A militant speech by Dr. Mordecai W. Johnson, president of Howard university, Washington, D. C., a searching probe of the ailments of the modern church by Dr. D. V. Jemison, of Selma, Ala., president of the National Baptist Convention, Inc., and an arresting statement by the late Dr. L. K. Williams, successor of Selma, Ala., recently subjected the church to "the sin to a military court-martial for his of men, which ever has been and unauthorized exposure of alleged misdeeds the fruitful source of all trouble mistreatment and discrimination in the world," and, in suggesting shown Negroes in the U.S. Army, the remedy, Dr. Jemison said, "The were major highlights of the 63rd annual National convention here September 7-11.

"I am very sad, at this time, because my people have suffered more during the present war than at any time during the country's history," Dr. Johnson declared on Booker T. Washington Night Friday, near the close of the convention.

Elaborating, the Howard administrator, in his eloquent speech, said "We are suffering just when we had hoped for greater things. The present political leadership in the United States has let down when we had helped to perpetuate it in office for 12 years. The party is Southern-dominated and we know it, yet we voted for it because we had confidence in Southern liberals. But they have all failed us. Northern liberals have also failed. They tell us to keep quiet and don't show our protest while the Axis has its heels on our necks. My answer is, I cannot do it because the heels on our necks also hurt. The best time to get feet off necks is NOW."

NO DOUBT OF NEGRO'S LOYALTY

Dr. Johnson said he never doubted the loyalty of the Negro, but when a man faces death, he remembers all of the failures of those for whom he is fighting and he will ask himself the question, "Is the fight worthwhile?"

"England wants to give Belgium a part of Africa and wishes to hold India," said Dr. Johnson, who received his first inspiration in the Baptist church in Paris, Tenn., years ago, later serving as acting dean of a little Baptist tabernacle and spending admittedly his happiest days as pastor of First Baptist church in Chicago, Ill. W. Va., and, continuing, "The present educator added, 'The Indians, Chinese and Africans are our racial Allies' fighting for a democracy which they themselves have not enjoyed. We are not satisfied to fight for a cause for which we are not expected to enjoy the emoluments. Our leadership in the race deserves praise for the protest it has made and I encourage it to continue to the protest until all wrongs have been righted."

JEMISON PROBES MODERN CHURCH

In another important message, Dr. Jemison delivered his third annual address Thursday morning on the challenging subject, "The Deporable Condition of the Visible Church of Our Day. The Cause and the Remedy."

A new precedent was set when the convention disregarded the regular schedule of events and, as Dr. Jemison took the rostrum to deliver his annual sermon, a majority of the 12,000 delegates unanimously re-elected him to office.

Dr. Rayford W. Logan of Howard university electrified delegates when he warned that the church will be "confronted with its past sins" as it attempts to work toward world peace for all peoples. He said that true leaders are in the minority in the church, because the totality of the majority of ministers and their constituencies are not ready to apply the principles of brotherhood.

BAPTIST PIONEERS LAUDED

Another arresting highlight of the convention was the statement Wednesday, September 8, of Chaplain Fuller. He paid a lofty tribute to the late L. K. Williams, Dr. W. H. Jernagin, Jemison, and Jackson as true and tried veterans of the Baptist church and to Marshall Hall, of Philadelphia, and A. J. Offord, of New York City as kingpins of the dynamic younger leaders of the denomination. He also had a word of praise for our boys overseas—colored and white soldiers—who are displaying a fine democratic spirit, he said, and are marching forward to fight a battle against the black lords of totalitarianism, despotism and slavery that, in the end, peace might reign over the world forever.

BROAD RESOLUTIONS

Most of the other developments of the convention—with the exception of the drawing up of a number of highly significant resolutions—were of a routine nature. The seven-point resolutions consisted of (1) a special statement of commendation for Chaplain Fuller; (2) ways and means for encouraging better interracial relationships; (3) a long-range program to curb outbreaks of mob and racial violence and conflict; (4) concentration on saving the Negro from the deplorable condition of the visible church everywhere; (5) encouragement of thrift, economy, savings, good conduct, and the like; (6) buying of

the chairman of the committee in general arrangements, and his entire staff of co-workers were lavishly praised by members and delegates for the efficiency with which they defied war-time rigors and handicaps to successfully prepare for and entertain the 63rd annual sessions. The Rev. J. L. Horace, pastor of Monumental Baptist church, who

Re-Elect Officers For Another Year

SEP 18 1943

Commend Chaplain Fuller — Many
Chaplains Present — Former
Congressman Mitchell Speaks

By REV. GEORGE W. HARVEY, Religious Editor

CHICAGO, Ill., Sept. 16—This great city and the Eighth Regiment armory figuratively sighed with relief when the gavel, wielded by Dr. D. V. Jemison, president, Selma, Alabama, fell, closing the 63rd annual session of the National Baptist Convention, Inc., here.

Meeting in the midst of the world's greatest moments of turmoil, destruction and confusion—when nations were surrendering, kings were going in hiding and when mighty bombastic empires were being burned to smoldering ruins, 15,000 messengers, officials and visitors came to this city for the three-day, from all sections of the nation.

PRESIDENT'S ADDRESS

This session, marking the third year of leadership, with Dr. Jemison at the helm, was significant for the united action of the convention on all problems confronting the race in general, whether social, political, economic or religious.

During the president's annual message, he decried the evils, injustices and inequalities that are rampant today in racial, national and international affairs, as he spoke on "Returning to the Old Paths." "If there were ever an institution to teach honesty, fairness and justice, that institution," said Dr. Jemison, "is the church."

"The church is the place where the judges, jurors, governors, and yes, the President of the U.S.A., should go and hear the gospel of fairness, justice, truth and fairness, play to every man, regardless of race, color or previous condition of servitude."

Drawing a contrast between the white and colored preacher, Dr. Jemison said: "The Negro preacher makes the sentiment in which his people move, while the white minister's sentiment is made by his people. The white man," continued the president, "is a realist but not an idealist. The white man is conventional in his religion while the Negro is sentimental in his religion."

RESOLUTIONS ADOPTED

Several resolutions were adopted, among them being ways and means for stimulating better interracial relationships and mapping out a long range program to stave off further outbreaks of race violence and conflict.

Reports were heard from the officers and financial section. Theed four years, and cost him over \$10,000.

Rayford Logan, professor of history at Howard university, Washington, D. C., speaking; the Baptist training union presented bywork of the body is to evangelize the Rev. J. W. Gayden of Mississippi; the Baptist Theological seminary with Dr. J. M. Nabritties that touch on the affairs of reading the paper, and the National Baptist Voice, official organ of the convention, Rev. Russell C. Barbour, editor.

The delegates applauded passage of a resolution calling for the vamping of the ministerial Chris-

cents, E. W. Perry, Oklahoma City, Okla.; T. S. Harten, Brooklyn, N. Y., and W. D. Carter, Pasadena, Calif. J. M. Nabrit, secretary, Nashville, Tenn.; U. J. Robinson, Mobile, Ala.; T. M. King, Joliet, Ill.; W. P. Whitfield, Jackson, Miss., and J. P. Barbour, Pa., as assistant secretaries; W. P. Offutt, Louisville, Ky., secretary of publicity; B. J. Perkins, Cleveland, treasurer, and Roland Smith, Atlanta, statistician.

Globe and Independent

Nashville, Tenn.
\$4,027 Is Raised
In One Week On
Church Mortgage

San Antonio, Tex.—A few weeks ago the pastor of First Baptist church expressed the desire of clearing First Baptist of all debt in the year of 1943. The membership responded enthusiastically and there was thrown in motion a movement dove tailing into our regular church organization to accomplish this task. The duration of the effort was one week from Monday evening, Aug. 16th, through Sunday evening, Aug. 22nd. Rev. J. R. Steward, pastor of Mt Olive Baptist church, Dallas, Tex., spoke Monday through Friday evening. The offering for the week was \$4,027.18. (Four Thousand Twenty-seven Dollars and Eighteen Cents.) According to obtainable records, this was the largest offering for a single week ever given by the people of First Baptist church. Of the amount raised, \$4,000.00 was paid on the Church debt, leaving a trifle more than \$6,000.00 against the Church Building erected in Oct., 1939. The church having had a basement when the present pastor was called as pastor, the building referred to is the second unit, consisting of the main superstructure and auditorium which was built in 1930. Facilities, equipments, etc., at a cost of approximately \$40,000.00. Mr. Jackson and the congregation plans to pay the total balance this year eliminating the entire debt in the short period of four years. The thing of which we are most proud of is the dignified manner in which the above mentioned offering was given. There was no church nor pastor called in to help raise money, no form of solicitation resorted to, no selling, no long drawn out previous planning and pooling of funds, no assessment upon individual members, the membership simply came to the tables voluntarily within one week, \$4,000.00.

Signed,
H. L. McELROY, Sec.
Rev. D. MANNING JACKSON,
Pastor.

Globe and Independent

San Antonio Is Scene Of Notable Annual Meeting

SEP 10 1943

"Christ or Chaos" Is Theme Of Great Religious Gathering; Dr. C. L. Prince Is Presiding Over Convention

San Antonio, Texas (Special)—Missions, home and foreign, religious education, church extension, benevolence and every phase of work among the Missionary Baptist Faith and Persuasion of the nation, are on the agenda and program of the Sixty-third Annual Session of the National Baptist Convention of America that is convening here in the Truelight Baptist church of which Rev. J. S. Wilkinson, D. D., is the pastor and who is getting the wholehearted support and cooperation of every church in this Lone Star state, noted for its historic background. This welcome and hospitality are not confined to any particular race. The set up is more cosmopolitan than could be imagined, due to the fact in the main, first, that San Antonio has been known as the gateway to Mexico; second, it is the first time in the history that the National Baptist Convention of America has ever been held within its gates; third, it is meeting in the city where once pastored some of the denomination's greatest leaders and pioneers.

The meeting is being presided over by the Rev. G. L. Prince, A. M., D. D., who himself at one time pastored here, and who is well and favorably known, as he is a native of Texas, having seen the light of day at Princeville, a town and community bearing the name of his ancestors. Religious fervor veritably permeated the air at the opening session when the devotions were being conducted by a special group assigned to this phase of the work by the executive committee when they made their program June 9-13 in Dallas, Texas.

From Wednesday morning until Sunday night Sept. 12, the various state conventions, district associations, churches and individual pastors will be addressing themselves to the general program, discussing the Theme, working out the prob-

lems and accomplishing their objectives in an effort to reach the goal that has been mapped out and agreed upon a year in advance.

The Pre-convention program was rendered on Tuesday night, Sept. 7. It was witnessed by many of the messengers who came in advance in order to be on the scene at the opening Wednesday morning.

Following the devotions President Prince announced his special standing committees, after they had adopted the program fixed for the five days, which program provides for

THEME: "Christ or Chaos"

Although Dr. Logan emphasized the home front problems, he pointed out that there were many in other parts of the world in which this were not true. The churches should be concerned about the welfare of Negroes everywhere, he said. He stated that after learning something about the real conditions of Negroes outside the United States the foreign mission board of the church was obligated to work out a helpful program for its members overseas.

Dr. Rayford Logan, professor of history at Howard university, and its president, Dr. Mordecai W. Johnson, were heard eagerly. Prof. Logan said: "If we charge that the church has been lethargic coming and pointing the way to in the past and missed its chance for real leadership; today, it has a grave task, responsibility and opportunity to help formulate and lay the foundation for a just and durable peace."

"At present," the speaker continued, "the Negro church has an opportunity that may not present itself for another 25 years."

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OFFERS TECHNIQUE

Howard Historian Gives Method For Baptists Convention
N&C's 63rd Session Marked By Determined Stand in Fight for Christian Brotherhood Greater Unity and Purpose Shown

CHICAGO, Ill., Sept. 16—The 63rd annual session of the Baptist convention had an imposing array of speakers, leaders in government, education, business and fraternal associations, and a determined stand in fight for Christian Brotherhood Greater Unity and Purpose Shown.

SEP 18 1943

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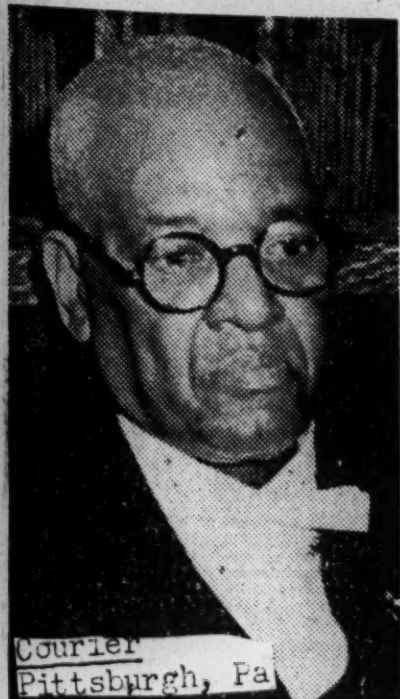
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OFFERS TECHNIQUE

12-1943

BAPTIST

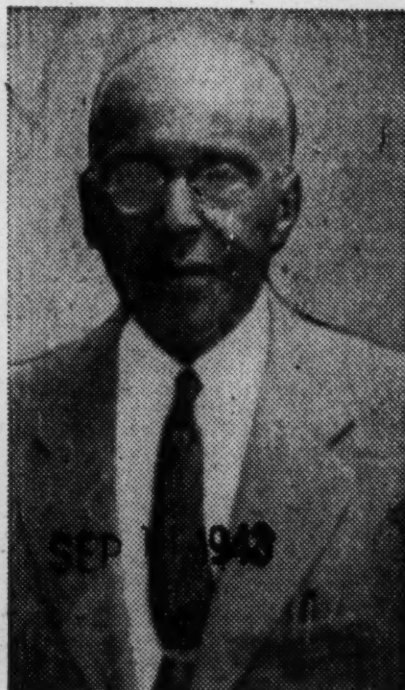
SOME LEADING FIGURES AT NATIONAL BAPTIST CONVENTION IN CHICAGO



Courier
Pittsburgh, Pa

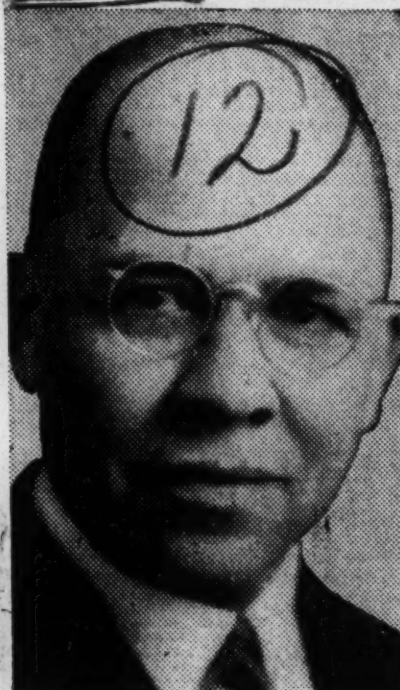
DR. D. V. JEMISON

Among the leading Baptist churchmen at the National Baptist Convention, Inc., in session



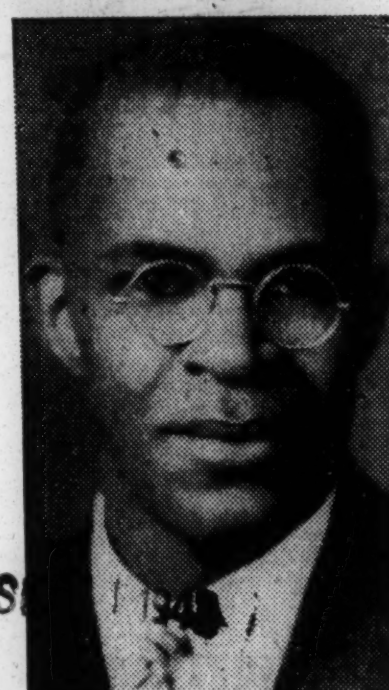
DR. MARSHALL A. TALLEY

Washington, D. C., president of the National Baptist Sunday School and BTU Congress; Dr. Marshall A. Talley, of Indian



DR. C. C. ADAMS

apolis, Ind., director of religious education; Dr. C. C. Adams, of Philadelphia, secretary of foreign missions



DR. W. H. JERNAGIN

this week in Chicago are: Dr. D. V. Jemison, Selma, Ala., president; Dr. W. H. Jernagin, of rising to the position of cashier

Monumental Grows Thru The Skill Of Rev. Horace

By DETON J. BROOKS JR.

When the first rich tones ring from the organ and the choir sings into its opening hymn at Monumental Baptist next Sunday afternoon, there'll be a big rejoicing. For at that time Monumental is to burn its mortgage and win the right to call the building it occupies its own.

While this is a time for jubilation there will be some members whose thoughts will take them back ten years to a plain little structure in the 3800 block on Wabash avenue . . . the rented quarters they were occupying when their courageous and zealous pastor, Rev. James L. Horace, first came to them.

They were a small flock then, numbering less than three hundred. They were poor and they were having difficulty in paying their rent. Yet in one short decade their membership has grown to over two thousand—and come next Sunday they'll wipe out their last indebtedness on a \$125,000 church home.

Two Inseparable

The story of this growth is really a story of Monumental's indomitable leader, Rev. Horace. For it is he who breathed into the soul of this congregation something of himself. He has fired them with his own desire to succeed. He has given them inspiration, and direction. He has fused them into a unity with a singleness of purpose.

When Rev. Horace came to Chicago to accept the pastorate of Monumental he knew he wasn't getting an easy spot. He knew of the church's financial condition, that it wasn't able to pay him even a small salary.

In contrast the church he was leaving in Hot Springs, Ark., was in much better condition. The congregation was larger. The debts were all paid and he was sure of a monthly income. A less hardy man would have shied away from tackling this new assignment.

But two impulses motivated him: the sincerity of Monumental's small flock and his own burning desire to do a big job in ministerial work. As he says, "The Sunday I came here to Chicago as guest preacher, I was struck with the genuine sincerity of the members. While the church was poor in material wealth

there seemed to be the perfect spiritual setting for a preacher who wanted to throw himself wholeheartedly into his work. Something seemed to draw me magnet-like to Monumental. I couldn't resist accepting the call."

Background Important

His desire to do big things in the ministry can only be explained in terms of his background and experiences—things which tempered his mental and steeled him for any obstacles which he might encounter.

As a boy and young man, Rev. Horace didn't contemplate entering the ministry. The farm folks in the community of Groveton, Texas, where he was born and spent his early youth looked upon preaching as a lazy man's job. Horace was naturally influenced by this attitude although he was personally very religious.

So when he graduated from Prairie View college in 1916, his first job was teaching in a country school. The war ended this career when he volunteered for the first colored officers training school which was held at Fort Des Moines, Iowa, in 1917.

Graduating as a second lieutenant, he served with the 3688 Central Postal Directory in France.

When he was discharged he decided to study banking as the government qualified him for vocational rehabilitation. He made a brilliant record in this field, working and studying in Fort Worth, Texas, Louisville, Ky., and finally



REV. JAMES L. HORACE

the Peoples Bank in Nashville, Tenn.

He held this post for six years, but circumstances were gradually bringing him closer toward religious work. It so happened that the Baptist Sunday School Publishing Board was interested in purchasing the old Commercial Hotel of Nashville. Through Horace and his banking connections this was accomplished in spite of opposition.

In turn he was placed on the Sunday School Board.

As he became immersed in church work, he began to lose interest in banking.

He visited the Roanoke Baptist church in Hot Springs, Ark., and preached one Sunday. Rev. C. M. Carter who had been filling in until the church could find a qualified minister, heard him and arranged for his ordination within a month. This was his first assignment.

In three years time he had this church on a sound financial footing. Not satisfied in being just a preacher, Rev. Horace studied diligently. Every summer he came to Chicago, taking work, first at Northwestern university and its theological seminary from where he received degrees, and later at Chicago university where he was granted a master's degree in religious education.

Amount Small

Rev. Horace's first building fund collection he received after coming to Monumental. It was only four dollars and fifty-three cents. Yet 11 months later, he had made the first payment and moved into the beautiful edifice Monumental will own out-right after Sunday. Rev. Horace readily admits that it was his business training that made this deal possible.

Fights For Rights

While he has steadily developed his church, Rev. Horace has found time to enlist in any number of civic fights in the interests of the Negro people. He is what you'd call a "fighting race preacher." He can't stand any form of jim-crow or segregation and he works diligently to overcome it. He's stood in picket lines and he's attended many a fiery conference where the rights of Negroes have been involved.

For the past four years he's been state president of the Illinois Baptist conference. He's also an important and influential figure in interdenominational organizations.

It was Rev. Horace who invited the Baptist Convention to Chicago this summer after Kansas City fell down. In 59 days he put a program together, and saw that it was a financial success.

Rev. Horace is one of those rare individuals who combines a deep religious fervor with a keen sense for business and makes both of these qualities work for the good of the community in which he lives.

12-1943

Tribune
Savannah, Ga.

Baptist



Leading Baptist women from all parts of the nation attend the sessions of the women's auxiliary of the National Baptist Convention, Inc., held recently in Chicago at historic Olivet Baptist church. Shown in this photograph, left to right, are Mrs. E. A. Wilson, St. Louis, historian; Mrs. W. F. McKinney, Atlanta, pianist; Mrs. W. J. Brookway, Oklahoma, parliamentarian; Mrs. Gertrude E. Rush, Des Moines, attorney; Mrs. W. D. Carter, Pasadena, Calif., assistant secretary; Mrs. C. Mapp, Chicago, vice president; Mrs. S. W. Layton, Philadelphia, president; Mrs. Viola Hill, Orlando, Fla., second vice president; Mrs. Vivian Pennick, Seattle, secretary; and N. Rathblot, Mizpath builder who is associated with the development planned by the denomination in New Jersey.

Biggest Baptist Parley Gets Going In Chicago

Chicago, Ill. — the time of the official opening on Tuesday, it was plain to be seen that this is "Baptist Week" in Chicago.

More than 5000 delegates representing four million Baptists of America, here in convention assembled, this week opened a vigorous frontal attack on racial prejudice in both civilian and military life.

Playing an important part in the agenda of this 63rd annual convention of the National Baptist Convention U.S.A., Inc., was the concerted demand by the delegates for the application to Negroes—along with all other races—of the Four Freedoms of a world democracy.

Keynote of the parley was the convention's patriotic campaign to swell America's coffers and support the war effort by pushing to the limit the sale of U. S. War bonds and stamps for the third War Loan with its 16 million dollar quota for the nation.

Starting with last Sunday's dress rehearsal of the convention's official 1,000-voice chorus, directed by Prof. Theodore R. Eise and held at Monumental Baptist church, the Rev. James L. Horace, pastor, the convocation gained momentum, and by

The sessions, held at mammoth Eighth Regiment Armory, 35th street, and Giles avenue, in the heart of the city's great Southside, is attracting capacity audiences each time the gavel is sounded by Dr. D. V. Jemison of Selma, Ala., president of the convention, and who headed the Alabama delegation.

Dr. Horace, president of the Baptist General State Convention of Illinois and pastor of Monumental, convention headquarters, is head of the local arrangements committee for the convocation.

Sessions End Sunday

The sessions will continue this week through Sunday, and a number of delegates and visitors have indicated they will attend the public mass meeting and patriotic demonstration to be staged Saturday night, September 11, at Chicago Stadium, when Vice President Henry A. Wallace will be the principal speaker.

The vice president will discuss "The Postwar World," and the demonstration is being staged by a

United Nations' committee, headed by Marshall Field, editor of the Chicago Sun; Paul Scott Mowrer and Courtenay Barber, Jr.

Heading the Women Baptists of America who are taking an active part in the convention's education program, are Mrs. S. W. Layton of Philadelphia, president of the Women's Auxiliary and Mrs. Jessie C. Mapp, first vice president and general chairman of the Chicago branch. Headquarters for the auxiliary are at Olivet Baptist church, 31st and South Parkway, the Rev. J. H. Jackson, pastor, and co-chairman of the convention's executive committee.

The youth sessions, directed by Miss Primrose Funches, western director of the young people's department of the convention, are being held at Pilgrim Baptist church. The Primrose chorus, a group of youth singers directed by Miss Ethyl Helena Smith, is appearing on the program.

Willkie May Speak

On Friday evening a Citizens Victory reception will be held at the Parkway hall to honor the national, state and local officers of the convention. Mayor Edward J. Kelly and Hon. Wendell L. Willkie are expected to address this gathering.

Numerous courtesy receptions have been planned. Reverend Horace has cooperating with him these members of the executive committee: Rev. C. V. Johnson, and J. H. Jackson, co-chairmen; W. A. John-

son, general secretary; Rev. J. C. Austin, youth group; Rev. N. C. Luncford, laymen; Rev. J. H. Jackson, women, and Rev. Sterling A. Grayson, moderators.

The national and local officers will be honored with presentations of war bonds and stamps. The convention is cooperating with the United States Treasury Department in putting over the drive. Baptists have bought bonds to a large extent and have a number of chaplains serving with the armed forces.

Plan Memorial Service

A Boker T. Washington memorial service will also be held Friday night with Dr. Mordecai Johnson, president of Howard university, as speaker. Bishop R. R. Wright of the African Methodist Episcopal church and former president of Wilberforce university, will speak Thursday.

In addition to the convention's main meetings there will be additional sessions at three other churches. The youth group will meet at Pilgrim Baptist church, 3301 S. Indiana avenue, the moderators at St. Luke's Baptist church, 3660 Indiana avenue, and the laymen at Providence church, 3227 Prairie avenue.

Negro Baptist Urges Help For Missions

Convention Advised To Seek Aid of Whites

A recommendation that the Kentucky Negro Baptist State Mission Board negotiate with the proper authorities among white Baptists in Kentucky about a cooperative plan for support of the Negro missionary program was made last night by Rev. William H. Ballew, pastor of Mt. Lebanon Baptist Church, 2224 W. Chestnut, expressed appreciation for assistance given by white churches in missionary and educational work during past years. He reported that recently, at the request of the board of trustees of Simmons University, white Bap-

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perish-
can be heard by a lost and perishing world," he warned.
Earlier, at a general association meeting at Fifth Street Baptist Church, officers' reports were read by Mrs. H. P. Butler, secretary-treasurer; the Rev. W. de-A. Jones, board of trustees, and the Rev. A. Lasley, Campbells-ville, Ky., auditor.
"But unless the church is kept free from disintegrating influences she will not be able to speak out in dynamic tones which

Officers Read Reports.

Sessions Held In Olivet, Classes Held In Pilgrim

Courier

Pittsburgh, Pa.

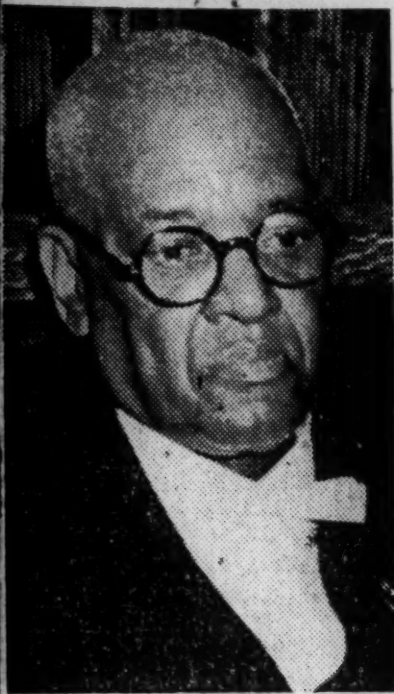
Special Training in Religious Education Under Direction of Dr. M. A. Talley

CHICAGO, Sept. 9 — (ANP) — Teaching religion for better equipment in Christian service is the supreme emphasis to characterize the sessions of the Woman's National Baptist convention, auxiliary to the National Baptist convention, U.S.A., Inc., meeting here Tuesday through Sunday. Main sessions of the woman's convention headed by Mrs. S. W. Layton of Philadelphia are being held in Olivet Baptist church, where two groups of the teaching classes are being conducted. Another group is having classes at Pilgrim Baptist church.

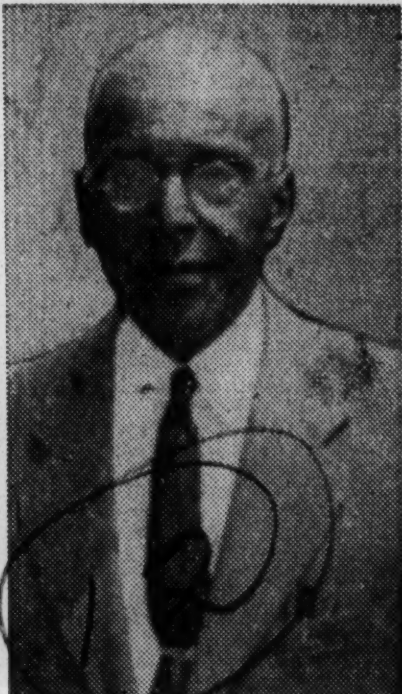
Among Dr. Talley's teachers are Mrs. I. M. Coggs of Milwaukee; Mrs. Edna B. Bronson, Nashville; Mrs. O. C. Maxwell, New York City; Mrs. Pansie Borders Anderson of Newark, N. J.; Mrs. Florida Harris, St. Louis; Mrs. P. R. Stewart, Port Arthur, Texas; Mrs. A. O. Moseley Mitchell, Tulsa; Mrs. E. B. Bohannon, Chicago; Mrs. A. H. Officer, East St. Louis, Ill.; Mrs. M. O. Ross, Detroit; Mrs. Mattie G. Anderson and Mrs. Marshall A. Talley, Indianapolis.

According to arrangements of the educational commission of the convention with Mrs. J. C. Mapp as its chairman, two types of educational classes following the precedent at Memphis last year, conducted the teaching work. Miss Nannie H. Burroughs of Washington, D. C.; Mrs. M. J. Brockway, Oklahoma City, and Mrs. Lethia L. Craig of Atlanta, are conducting the adult courses and Dr. Marshall A. Talley of Indianapolis is conducting the accredited courses assisted by Charles L. Registration for classes began Tuesday at noon, at the Olivet Baptist church.

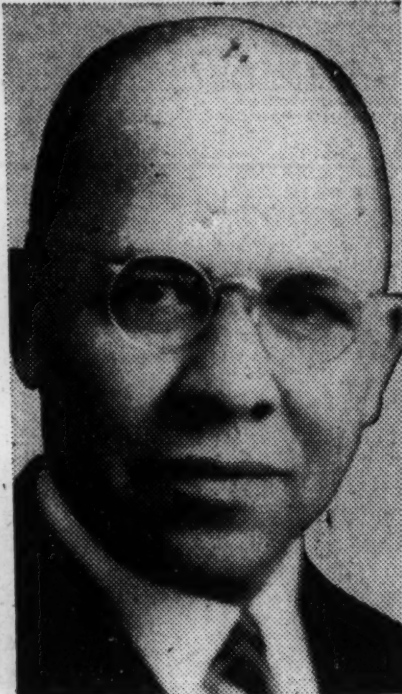
SOME LEADING FIGURES AT NATIONAL BAPTIST CONVENTION IN CHICAGO



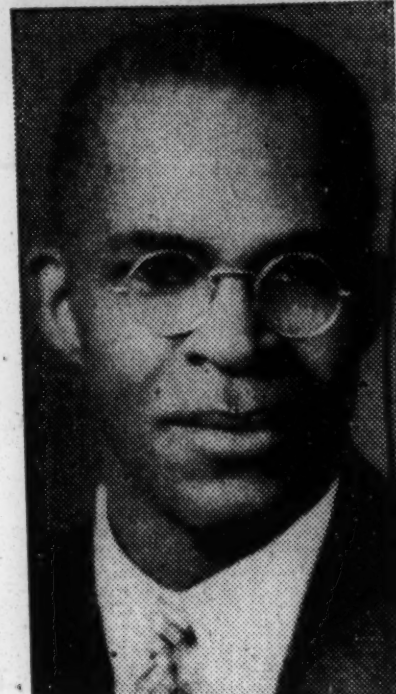
DR. D. V. JEMISON
Among the leading Baptist churchmen at the National Baptist Convention, Inc., in session



DR. W. H. JERNAGIN
this week in Chicago are: Dr. D. V. Jemison, of Selma, Ala., president; Dr. W. H. Jernagin, of



DR. MARSHALL A. TALLEY
Washington, D. C., president of the National Baptist Sunday School and BTU Congress; Dr. Marshall A. Talley, of Indian-



DR. C. C. ADAMS
apolis, Ind., director of religious education; Dr. C. C. Adams, of Philadelphia, secretary of foreign missions.

Jessie C. Mapp, first vice president and general chairman of the Chicago branch.

CONVENTION DATES

- Courier, Pittsburgh, Pa.
SEPT. 10-12—St. John's Grand Lodge, F. & A.A.Y.M. of Virginia, Roanoke, Virginia.
SEPT. 12-14—Kentucky Colored Beauticians and Hairdressers' association, Owensboro, Kentucky.
SEPT. 12-19—Christ's Sanctified Holy church, General Convention, Jennings, Louisiana.
SEPT. 14—West Virginia Annual Conference, African Methodist Episcopal church, Wheeling, West Virginia.
SEPT. 15-20—Evangelical Christian Church of America, Norfolk, Virginia.

National Baptist Convention.

Bee (Magazine Section)
CHICAGO will welcome the National Baptist Convention, September 7-12. More than 5,000 delegates and visitors will attend what we earnestly hope will be a convention marked with great seriousness of purpose and outlook.

Many persons are already making elaborate preparations for social amenities which if not tempered with a keener understanding of gravity of the day in which we now live might obscure the high aims of the convention.

The National Baptist Convention is the largest body of Negro protestants in America. A great body of public opinion is constantly molded in no small degree by the literature and leaders of this convention. Therefore, at once a great opportunity and responsibility is imposed upon this mammoth religious group. Will it accept it?

A great religious philosopher of our day has well summarized the challenge to Christians of all denominations: "The world today is not suffering because the Christian religion is failing; it is suffering a moral and social collapse because Christianity has never been sufficiently tried—We must first try a thing before we term it a failure."

So we see our challenge is religion against irreligion. The triumph of Christianity will be marked less by words and more by deeds, less by courageous utterances, but more by brave action. In a word—Christianity will assume a more telling virility when what men say and think will harmonize with how they move and act.

Never has there been so broad, serious and difficult faced this convention and a war torn hate-corroded world than that now of thinking, saying and doing the things which will lead men to the kind of knowledge, brotherhood and human advances which will keep strong men on their feet and re-discover for "lost" men the path of right and progress.

Baptist Messengers Converge On Chicago

Early Arrivals Point To Record Delegation

Courier, Pittsburgh, Pa.

Pre-Convention Musicales Draws Thousands To Hear Some of the Race's Outstanding Singers Supported by 1,000 Voice Chorus

By REV. GEORGE W. HARVEY, Religious Editor.

CHICAGO, Sept. 9—Baptist leaders, pastors, messengers and friends began arriving here by the thousands from the North, South, East and West Tuesday, the war, rationing and crowded transportation notwithstanding for the 63rd annual session, ending Sunday evening with Dr. D. V. Jemison at its head. Chicago directors, presented in addition to the chorus of 1,000 voices. They all seemed to have read or heard the Dr. L. Horace, pastor of Monumental church here, and general chairman of the local committee, had stated recently, "That the Windy City was ready for the hordes of visiting delegates."

TUESDAY'S PRE-CONVENTION MUSICALS

The annual pre-convention musicale held at the Eighth Regiment armory attended by thousands of Chicago citizens and delegates were thrilled hearing the 1,000-voice trained chorus and celebrated special soloists and renowned gospel singers on the program. Hailed as the denomination's greatest conventional musicale, spiritual values and discuss plans of Theo. R. Frye, assisted by Thos. A. Dorsey and other

President Jemison, when he said: "It is imperative that the great church meet—as there are spiritual values that must be conserved in war time as well as in peace."

OTHER GROUPS

This national body, representing more than three million Baptists in America, Africa, and the isles of the sea, have in connection, but meeting separately the Women's Convention, Youth Conference, Moderator's Department and Laymen's Movement, who carry on their programs with specialists in the field of Christian and religious education.

Mr. John L. Webb, of Arkansas, president of the Laymen, has arranged study classes to be taught each day. A few of the outstanding leaders appearing on this program are: Prof. R. E. Turner, Atorney W. H. Robinson, J. K. Rushing, Hon. J. C. Lewis, Judge William Harrison, Prof. W. H. Dinkins, president, Selma University, Rev. Thomas Phillips, Bro. James Ward, Rev. A. P. Rortner, Rev. R. M. Mitchell, Rev. Calvin Stalnacker, Rev. Sam Pettagruie, Rev. A. L. Davis, Thomas Ayler, Attorney W. E. Robinson, Editor R. C. Barbour, Rev. T. Ewell Hopkins, H. B. Bynes, Dr. T. S. Boone, Prof. E. W. D. Isaac and Prof. H. S. Dixon.

The women's sessions are being held at Olivet church, Rev. J. H. Jackson, pastor, while the laymen are using the Progressive Baptist church for their meetings and study groups.

Courier

Pittsburgh, Pa.

BAPTISTS OPEN

CHICAGO MEET

CHICAGO, Sept. 9—Delegates and visitors, numbering more than 8,000, rolled into Chicago on overcrowded trains early this week to attend the 63rd annual meeting of the National Baptist Convention, Inc., September 7-12.

One of the early arrivals was Dr. D. V. Jemison, of Selma, Ala., president of the convention, who declared it imperative that the great church meet this year because of "spiritual values that must be conserved in war time as well as in peace time." The pre-convention musicale, which was a convention highlight, was staged Tuesday night before a capacity audience in the Eighth Regiment Armory. The 1,000-voice chorus was under the direction of Willa Jones, Thomas A. Dorsey, George A. Gullatt and Dr. A. J. Offord.

General convention sessions were opened Wednesday morning at Monumental Baptist church, with Dr. Jemison presiding.

A significant and comprehensive program, giving special attention to housing, transportation and entertainment for delegates and visitors had been planned by the Rev. James L. Horace, pastor of the host church and president of the Baptist General State Convention of Illinois. He was assisted by a sub-committee.

Elaborate plans were made for the women's convention in Olivet Baptist church by Mrs. S. W. Layten, of Philadelphia, president of the Women's auxiliary, and Mrs.

12-1943

BAPTIST

Washington Tribune
Washington, D. C.

DR. JEMISON RE-ELECTED TO HEAD BAPTISTS AGAIN—With thunderous approval, Dr. D. V. Jemison was unanimously re-elected president of the National Baptist Convention, Thursday, September 9, at the parley's headquarters in historic 8th Regiment Armory, Chicago. Opposition, if there were any, was drowned by the continued rounds of plaudits. The meeting marked the 170th Anniversary of the First Church of race founding. The 6,000 delegates or more who attended expressed satisfaction to the Rev. J. H. Horace, general chairman of the entertainment committee for the comfortable housing and pleasant programs.

Dr. Jemison is shown in the above photograph with four members of his executive staff. Left to right are Dr. E. W. Perry, 1st regional vice president, president of Oklahoma Baptist Convention, Oklahoma City; Dr. J. M. Nabritt, secretary National Baptist Convention, Nashville, Tenn.; Dr. D. V. Jemison, president National Baptist Convention, Inc.; Dr. A. M. Townsend, secretary Sunday School Publishing Board, National Baptist Convention, Inc., and Dr. A. L. Boone, 1st vice president at large, National Baptist Convention, Inc., Cleveland, Ohio. (Press Photo Service.)

The Washington Scene

Weekly Review

BY EDGAR BROWN

Birmingham, Ala.

NBC IN CHICAGO

There is much talk these days of the common man and grass root gatherings. The National Baptist Convention, with its 20,000 lay and ministerial delegates representing 4,000,000 church people, assembled in Chicago can be truly characterized as a cross section of the Races' views in 1943.

Here are the highlights in brief: The Baptist Convention unanimously denounced the entire Roosevelt administration discriminatory abuses on the home front and advocated the election of a Republican President. 120 colored Congressmen from the Southern states and colored delegates to the 1944 Republican National Convention.

Colored delegates from Tupelo, Mississippi, home of Congressman John E. Rankin, (Dem.)

no homes built by the U. S. government for a single one of the 20,000 colored war workers."

Colored lay delegates from Philadelphia, Pa., addressed the Home Missionary Session of the National Baptist Convention.

NAVY BARS

He said my boy is stationed out at the Great Lakes Naval Station. Yesterday, I visited him. He has a college education and has taken study for Ph.D. at Pennsylvania, but Commander Armstrong told me he would have to be continued in a service (work) division as the U. S. Navy was under orders of President Roosevelt, Commander-in-Chief and the Secretary of the Navy, Frank Knox, to keep all colored sailors from commissioned ranks regardless of their qualifications. The orders were no promotions if they were not of the white race.

This despicable action is forced

upon the colored people despite the President's proclamation re-establishing the FEPC, which plainly states, "As President of the United States and Commander-in-Chief of the Army and Navy, I do hereby reaffirm the policy of the United States, that there shall be no discrimination in the employment of any person in the industries, or in government by reason of race, creed or color."

Are if a few colored ministers and not the Navy and War Department in the U.S.A. Government shot for fearlessly representing S'x colored chaplains in the uniform of the U. S. Army during an afternoon session of the convention put their brethren on the edges of the seats. Let no man ever again say the Baptist clergy is not on the main beam of race equality, on the home front, and the battlefield.

Nice speeches of flying persons of either denominations in the appeasement business to the contrary, notwithstanding. Chaplain Fuller, that fearless, outspoken man hurled before a court martial, was still in there battling for the rights of colored soldiers from the platform of the famous 8th Regiment Armory on Giles Avenue, named in honor of a fallen colored hero and meeting place of the National Baptists, representing 4,000,000 loyal, patriotic colored Americans.

PROTEST TO FREE

The answer of the National Baptist Convention to these voices of the Race from the battlefield was a resounding protest to the War Department and President Roosevelt. Commander-in-Chief praising the colored chaplains for exposing the reported pestial and inhuman treatment of colored soldiers in the uniform of Uncle Sam, have been hurt."

Ex-Congressman Arthur W. Mitchell came out of retirement from his political mansion on the main pike near Petersburg, all the way to Chicago to say his piece at the NBC. He addressed the Baptist survey of the southern camps and investigation of the hateful mistreatment of colored soldiers. There was vociferous applause, though a number of old timers were heard to exclaim, "better late than never."

Dr. Mordecai Johnson, president of Howard University, Washington, D. C. was the BOOKER T. WASHINGTON NIGHT speaker. Dr. Johnson even went further than the incomparable, Militant A. Phillip Randolph, sponsor of the March on-Washington Movement, to call

the Race to action against the discriminatory practices of the pre-sent Democratic administration. **EQUAL RIGHTS, NOW**

"It's not rocking the boat to demand equal rights, NOW!" Convention and point out this course as our solemn duty. This nation is a be no discrimination in the employment of any person in the industries, or in government by reason of race, creed or color." Are if a few colored ministers and not the Navy and War Department in the U.S.A. Government shot for fearlessly representing S'x colored chaplains in the uniform of the U. S. Army during an afternoon session of the convention put their brethren on the edges of the seats. Let no man ever again say the Baptist clergy is not on the main beam of race equality, on the home front, and the battlefield.

good word in our behalf. The colored leadership and this convention would be vicious and unconscionable liars if they did not cry out, we are not satisfied with Jim Crow, disfranchisement, segregation and discrimination on the home front, in the armed forces, war housing and the OPA battlefields. We must proclaim that the colored people to the last man and woman are dissatisfied. We have suffered our greatest hurt in 75 years at the hands of the powerful political leadership and we trusted and voted to advance to its present place. I repeat we

HITLER SECOND

The Women's Convention of the National Baptist Convention has been headed for close to a hall century by Mrs. S. W. Layton of Philadelphia, a noble woman. The organization Miss Nannie Burroughs, challenged the speech of Dr. Bickham of the University of Chicago, for his insistence that Hitler was the author and worst offender in the racialism and ideology of white supremacy.

Daily World
Atlanta, Georgia

Shepard Scores At Wheat Street

More ministers were asked Sunday by stocky Philadelphia minister, as he delivered a sermon for church and its preachers. The church, he said, is the foundation of all our progressive business and educational institutions. ment in Defense plants but sug-\$2,900 had been raised and lots of money to form a more expected. A prominent national figure in which was then

the pastor, showing progress in the church, was sold to members and friends by a special committee. — **Courier**
R. M. R. — **Pittsburgh, Pa.**

Mississippi Baptists Close Annual State Convention

AUG 21 1943

More Than \$35,000 Reported Under Leadership of Dr. A. A. Cosey

By **WEBB EUGENE BRADFORD**

GREENWOOD, Miss., Aug. 19.—The recent session of the General State Missionary Baptist convention held here was the greatest State meeting of Negro Baptists ever held in this territory. In spite of congested transportation and rationing, Baptists came to Greenwood from the Gulf of Mexico on the south of the State of Tennessee, and Alabama.

The sessions of the General convention held with the McKenny Chapel Baptist church, pastored by Rev. J. J. Terrell, were presided over by Rev. A. A. Cosey, D.D., pastor of the King Solomon Baptist church, of Vicksburg, and the Rose Hill Baptist church, of Natchez. Dr. Cosey was assisted by First Vice-President H. H. Humes, D.D., of Greenville; Second Vice-President C. A. Greer, D.D., of Jackson; Third Vice-president J. W. Terrell, of Greenwood and Fourth Vice-President R. W. Woulard, D.D., of Hattiesburg; Secretary A. W. Walton, D.D., of Greenville, and Treasurer J. J. Bell, D.D., of Natchez.

DELEGATES PRESENT

Others were: Revs. C. V. Hill, E. G. Mason, J. W. Gayden, W. P. Whitfield, R. W. West, E. L. Drew, A. W. Moore, G. R. Sessions, L. R. Chandles, M. Peterson, C. L. West, P. C. Curtis, A. M. Peterson, A. D. Purnell, J. H. Taylor, J. E. Marsh, H. G. Gardner, I. E. Taylor, J. A. Johnson, R. B. Gayden, Z. M. Winder, D. L. Clifton, B. J. Sykes, A. L. Martin, A. N. Tyler, R. C. Anderson, M. C. Sanders, C. R. Anderson, J. P. Sanders, E. D. Straughter, E. M. H. Bradley, R. B. Gallion, G. L. Davis, R. J. Tyson, O. W. Lewis, A. M. Drake, A. W. Williams, F. R. Richardson, E. H. Hicks, E. E. Spencer, A. L. Lippcomb, S. H. Jones, A. L. Hill, S. Brown, J. D. Varnado, M. M. Morris, A. W. Wilson, L. F. Johnson and W. M. Wells.

WOMEN'S SECTION

The women held their sessions with the New Zion Baptist church, a thousand dollar speech and out Rev. A. W. Moore, pastor. Mrs. E. D. McGowan, of Edwards, has successfully led these women for more than 17 years.

Miss Josie W. Turner, of Port Gibson, is the secretary; Mrs. P. M. Smity, of Mound Bayou, is the corresponding secretary and Mrs. W. P. Thomas, of Yazoo City is treasurer.

The Young People's department met at the Stranger's Home Baptist church, pastored by Rev. M. Peterson. Mrs. L. B. Covington, of Canton, and Miss F. O. Alexander, of Jackson, are the leaders, assisted by Miss Alma Reuben, of Bolton; Mrs. Emma McGowan, of Edwards and Miss Alice Mae Brown.

PRESIDENT SPEAKS

The climax was reached on Wednesday evening when President Cosey delivered his annual address. Vice-President C. A. Greer presented Dr. A. A. Cosey.

Those delivering sermons and addresses were: Revs. E. D. Payne, W. H. Sanders, C. R. Anderson, L. M. McNeil, B. J. Sykes, A. W. Wilson, W. C. Mazique, J. W. Gayden, S. H. Jones, J. C. Knox and G. H. Hankin.

Rev. D. V. Jemison, D.D., president of the National Baptist convention, U.S.A. Inc., was present and delivered an address.

Rev. T. S. Boone, D.D., of Fort Worth, Tex., visited the convention and delivered an address.

Dr. D. A. McCall, executive secretary of the State Baptist convention was introduced and brought greetings from the white Baptist convention. Dr. McCall selected a text and preached a strong gospel sermon, emphasizing kingdom building in the world today and strengthening and encouraging Christian co-operation.

Dr. E. Arlington Wilson, of St. Louis, Mo., corresponding secretary of the Educational Board N.B.C., introduced one of the most scholarly addresses during the convention.

FINANCE REPORT

The financial slogan of the convention had been fixed to raise \$30,000 and the brotherhood came to Greenwood to see to it that the amount in cash should be laid on the table. The men raised \$27,000; the women raised \$7,000, the Laymen raise \$800 and the Ushers \$1,000, making a grand total of \$35,800 from all sources.

Among the outstanding laymen who addressed the convention were: Profs. Huddleston, P. M. Smith, B. B. Sansby, W. W. Blackburn, J. H. Mosely and D. C. Clark. Mr. T. J. Huddleston made a thousand dollar report and laid that amount in cash on the table. Mr. George Stutts, a member of the New Zion Baptist church, of Jackson, and the owner of several flow-

ing oil wells in Mississippi, made a thousand dollar speech and out of the goodness of his heart and for the greatness of his soul, then gave for his check for \$1,000.

The convention adjourned to meet in extra session with the St. Peter Baptist church, pastored by Rev. C. V. Hill, October 26, 1943, at Leland, Miss.

73rd Anniversary

Rev. Shepard Fills Wheat St. Pulpit

Daily World
Atlanta, Georgia

AUG 28 1943

The seventy-third anniversary speaker at Wheat Street Baptist Church, the Rev. William Holmes Borders, pastor, will be the Rev. Marshall L. Shepard, pastor of Mt. Olivet Tabernacle Baptist Church, Philadelphia, Pa.

The visiting minister will fill the Wheat Street pulpit tomorrow at morning and evening services.

Rev. Mr. Shepard is a prominent figure in the East, having served three terms as a member of the Pennsylvania State Legislature, and as an assistant to the treasurer of the City of Philadelphia.

He was awarded the meritorious service medal by the governor of the state and was chaplain at the Democratic National Convention held at Philadelphia in 1936.



REV. M. L. SHEPARD

(Wheat Street Speaker)

He is a graduate of Slater State Normal School, Winston-Salem, N. C., Union University, Richmond, Va., obtained the Doctor of Divinity degree from Lincoln University (Pa.), and studied at Union Theological Seminary, and Pendle Hill Graduate Center, Wallingford, Pa.

The guest minister is chairman of the board of Foreign Missions, Nat-at one time was assistant pastor of Abyssinia Baptist Church, New York City, and religious work secretary of the Harlem branch of the Y. M. C. A.

Biggest Baptist Conclave Maps Battle On Color Line

Defender
Chicago, Ill.

(Baptist News On Page 20, 21)

A full-scale offensive against racial inequalities throughout the nation was blueprinted by the sixty-third annual Baptist convention

meeting here in Chicago last week. After reelected Dr. D. C. Jemison president, the 8000 assembled Baptist delegates and visitors amid wild cheering adopted a strong resolution declaring:

"In view of the fact that the church is the largest organization among Negroes; it must therefore assume the paramount responsibility to bring about a better day and see to it that human rights are meted out without regard to race, color or creed.

"We've seen the upshot of race riots throughout the country and we recognize that we would be more secure now and in the post-war world if we could advance without those disturbances. And yet we know that these disturbances are going to come again if people are not given an equal chance to earn their bread and enjoy the fruits of their labor on a basis of complete equality with others.

Cites Army Segregation

"This convention is interested in every man enlisted by our nation in this global war, to the extent of supporting unstintingly the war effort, but we observe that wherever there is discrimination and the lack of the fullest opportunity not only to fight, but to work for the same promotions accorded to other enlisted men, our people will not be satisfied. We demand for them the identical treatment granted other

soldiers making the same supreme sacrifice."

A number of outstanding leaders of both the clergy and laity, and of both races addressed various sessions of the conclave, which lasted Tuesday through Sunday. Among them were Gov. Dwight H. Green, of Illinois; Dr. Mordecai W. Johnson, president of Howard university; Dean William Pickens, U. S. War Savings staff; Dr. Rayford Logan, professor of history, Howard university; Dr. J. C. Austin, pastor Pilgrim Baptist church, Chicago.

Rev. James L. Horace, pastor Monumental Baptist church and president of the State Baptist convention, was chairman of the executive committee handling arrangements for the conclave. Prof. Theodore R. Frye was director of the massed, 1000-voice official convention choir, which rendered a special pre-convention musical on Tuesday night.

Acting Police Captain Harry Deas of the Fourth Precinct station, was in charge of the squadron of police who directed traffic and provided for the safety of the nearly 10,000 delegates and visitors who journeyed to Chicago for the 63rd annual session.

Dr. I. A. Thomas, pastor of the Second Baptist church, Evanston, Ill., a member of the resolutions committee, said that increased aid would be given to educational and training programs

The convention which met in the 8th regiment armory and attracted an estimated crowd of 30,000 people in its five-day meet reported a total income of monies aggregating \$130,000. Men delegates turned in

the influence further felt by asking for women reporting \$20,000. The Baptist publishing house in Nashville filed a statement showing \$250,000 worth of business for 1942. More than 11,000 churches sent delegates to the conference. In holy convocation following Dallas won over New York city as host to the 1944 convention in September. The South made its in-

12-1943

CATHOLIC

Harlem Prelate Installs Two White Bishops

Courier

Pittsburgh, Pa.

By BAXTER LEACH

NEW YORK CITY, Sept. 23.—"I never will approve discrimination," the Rt. Rev. Monsignor Peter A. J. Selva, of the North American Old Roman Catholic church, told a large audience at St. Augustine church here Sunday evening. "In the eyes of God we are the same... there is no one hell for whites and one hell for colored... and there should be no discrimination and segregation here on earth," Bishop Selva said.

Bishop Selva was ordained Vicar General of the Diocese of New York by Bishop H. A. Rogers, Bishop of the Diocese and Rector of St. Augustine Old Roman Catholic church. He is the second of another race group to be ordained; the Rev. Oscar Carlos Calimberti received his ordination two weeks ago and is now in Texas.

"This church knows no color," said Bishop Rogers. "this is the Church of Christ—we have colored and white members and there is never any racial trouble."

Father Paterson of the Protestant Episcopal church, archdeacon of Suffolk and Nassau counties, brought greetings from his connection and observed that "the trouble with our race is that we do not dig down deep enough to find out where we stand."

The following were installed: Rt. Rev. Monsignor Peter A. J. Selva, Vicar Gen. of the Diocese of New York; Very Rev. Canon James Hubert Rogers, Canon Administrator of St. Augustine church; Rt. Rev. William Schnerla, secretary and Chancellor of the Diocese; Rev. Father Ferguson, treasurer of the diocese and Rev. John L. Smith, assistant to chancellor.

The Northwest

Enterprise

Seattle, Washington

FORM HOLY NAME

COLORED GROUP

AMONG NEGROES

TUSKEGEE, Ala., Dec. 8.—

Holy Name society has been organized among the colored troops stationed at Tuskegee Army Air Field, here, by the Rev. Leo Farragher, S.S.J., who has taken on the job of caring for the spiritual welfare of soldiers and aviation cadets at the field.

addition his other pastoral duties.

Father Farragher is pastor of St. Joseph's church, here; Catholic chaplain to the students and faculty members of Tuskegee Institute, and, as, teacher of a course in Christian ethics to student nurses, is the first Catholic priest to serve on the faculty of the institute which was founded by Booker T. Washington.

He took over the task of caring for the soldiers and aviation cadets at the field because of the absence of a Catholic army chaplain. Many of the members of the newly formed Holy Name Society have seen service in North Africa and Sicily. Others are preparing for the tasks of pilots, navigators and bombardiers, all of whom proudly call themselves "Father Farragher's men." Father Farragher also cares for the patients in the Veterans' Hospital where 1,600 colored veterans of other wars are patients.

Adopt Study For Racial Tolerance

St. Louis, Missouri

Argus

Because of its timeliness, the following resolution on race riots, which was unanimously adopted by the section of the Summer school of Catholic Action at Regis High school, New York City, has been made public by The Queen's Work here. Sodality central office of the United States and Canada, which sponsored the enterprise:

"It is our considered opinion that the recent outbreak of race riots again emphasizes the seriousness of the American interracial problems, and presents a challenge to the active interest of Catholic leaders in all parts of the country."

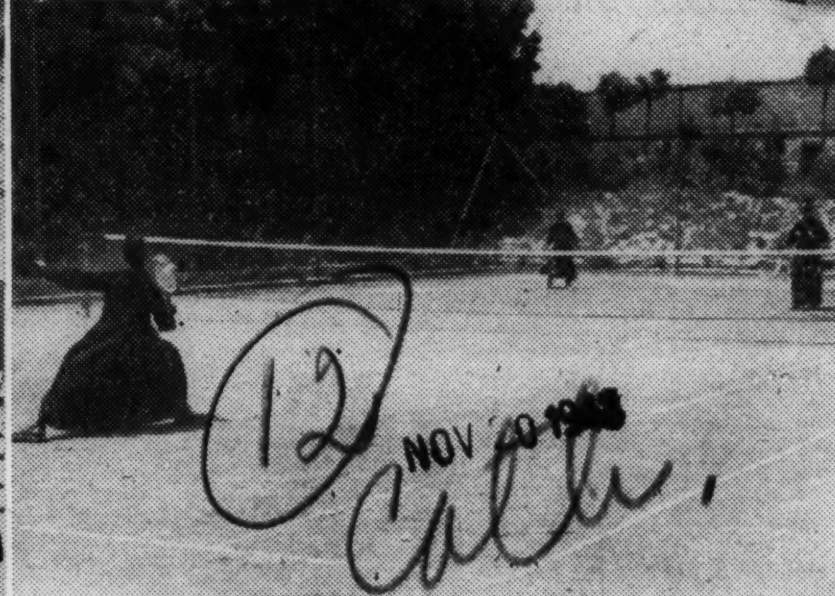
"We believe that the representative leaders of both races should collaborate with the public authorities in removing the causes of racial friction and in preventing discord and violence. At the same time, it is equally important that our local Interracial Commissions consider the basic and fundamental causes of racial conflict, the undemocratic tradition of racial inferiority

which denies the Negro the enjoyment of his rights as a man and as a citizen.

"The aims and objectives of the Catholic program of Interracial Justice should enlist the active participation of all Catholic Actionists. We recommend that interracial study groups and greater cooperation between racial groups and to promote the cause of Interracial Justice in America."

The resolution was adopted by those who attended the lectures and discussions on the subject of "The Catholic Program of Interracial Justice."

Ethiopians Undergo Intensive Training At the Vatican



ETHIOPIAN STUDENTS AT THE VATICAN. Con-
sidered the greatest prize in all Africa to be won to the
Catholic fold, Vatican officials have labored and are
laboring hard to displace the powerful Coptic Church
in Ethiopia. In the pictures above are shown phases of
the intensive training Ethiopian theological students
must pursue and the delightful surroundings in which
they live and study while under the watching eye of
the Holy Father. Here, in the beautiful chapel of the
Ethiopian Seminary, the students or novices are
taught the details of the ritual and ceremonies of
divine service. A Capusine priest is shown, in the
next picture, instructing two seminarians into the
mysteries of Catholic Christianity. At the extreme
right are three Ethiopians in a huddle over a difficult
passage encountered in one of the heavy tomes in their
well equipped library. The beautiful and modern Papal
Ethiopian Seminary, below, left, is situated in the midst
of the ancient and picturesque Vatican gardens; and
as brilliant students who take their theological studies
seriously, the Ethiopian novices also play hard. In the
center and right, fledgling priests of the Catholic Church
in the land of Solomon, Sheba and Menelik are shown
playing a game of checkers, and playing the exercise
of tennis in the open spaces of Vatican City.
These pictures and other happenings within the
sacred precincts of the Vatican tell an important and
significant story of the struggle being waged by a for-
eign religious organization and polity for the denomi-

**Catholic Mission For
Colored People To Be
Dedicated Sunday**

Because many labor unions exclude qualified Negro workers from membership, ~~often in violation of their own constitutions~~, the Catholic Interracial Society recently appealed both to labor organizations and to Catholic employers to "render complete and equal justice to Negro workers." The appeal is timely and the point well taken. "It is particularly incumbent upon all Catholic labor leaders and employers," it declared, "to be mindful of Catholic social principles as defined and enjoined by the papal encyclicals, which insist upon observance of the right to work, the right to a living wage—a family living wage—and the right of labor to organize for the well-being and security of all." Well said.

nor the unions can afford to delay.
Weekly Review
 Birmingham, Ala.

Catholic Bishop Urges Negroes To Continue To Fight For Equality

Feb. 20, 1943

Writing on the subject, "If I were a Negro. . .", Bishop Shiel says that the Negro people should give all-out support to the war effort but adds, "this war is nothing if not a battle for the re-

It is understood a colored boy from Our Lady of Lourdes Church in Atlanta also plans to begin study for the priesthood and that two colored girls from Lakeland will become nuns.

"If I were a Negro, I would continue unrelentingly the struggle for equality and recognition. As a means to this I would take advantage of all possible opportunities for education, for the training of well-informed, competent leaders in every field of human

Colored Priest In Louisiana

The society next moved into Jackson, Miss., where Mother Katherine's financial aid again enabled establishment of a church, school, rectory and convent that today stands as just one of the symbols of the saintly priest's magnificent

Good Morning

"Catholics were the first Christians and the first white people to come to Georgia. After the discovery of America by Columbus, several Spanish expe-



ditions visited the new land. Savannah Bluff.

"In 1598 there were seven Catholic missions in Georgia, and in 1606 Bishop Altamirano, of Cuba, finally abandoned his attempts to reconquer England's claim to all modern Georgia, and the glorious story of Georgia was increased by immemorially found a colony . . . It is certain confirmed 1,500 Indians within of Spanish missions in Georgia from Maryland, France, and Ireland." "In 1796, the Catholic congregation numbered at least 38 missi- By was ended, and is indicated now San Domingo and Ireland."

Hernando de Soto celebrated 1655 there were at least 67 years in Georgia and Florida, and only by ruins of their chapels along the coast. Before the Spaniards withdrew from Georgia, English Catholics had come in Augusta as set apart as a separate parish. By 1808 there were three churches—Savannah

Augusta and Locust Grove. In 1850 the Diocese of Savannah was created, with eight priests and 4,000 members, most of them in Savannah and Augusta...

The World Almanac for 1943, quoting the Official Catholic Diary, gives the following information on the Roman Catholic Diocese of Savannah-Atlanta, for 1942: "83 clergy, 69 churches, 3,274 children attending Catholic schools, and a total membership in the 69 churches of 22,500."

My good friend, Hughes Spalding, prominent lay leader in the Catholic church here in Atlanta and throughout the state, gave me the following information about some of the greatly useful Catholic hospitals, orphanages and schools in Georgia:

It Atlanta we have the St. Joseph's Infirmary, the Our Lady of Perpetual Help free cancer clinic, the Negro medical clinic, and the Marist College, the Sacred Heart, Christ the King, Immaculate Conception and St. Anthony parochial schools. In Washington is located the St. Joseph's Home for Boys. In Savannah is located the St. Mary's Home for Girls. In Macon is located the convent for girls, known as Mt. DeSales Academy. In Savannah is located the St. Joseph's hospital and a summer recreation camp. Also in Atlanta is Our Lady of Lourdes parochial school for Negroes. There are, undoubtedly, other Catholic institutions throughout the state, all doing fine work.

A Story Of

FR. JOHN AUGUSTINE TOLTON

First Negro Catholic Priest In United States

Chicago, Ill. By BRUCE L. REYNOLDS Defender

WHAT seems to be the matter, my boy?"

Father Peter McGirr, pastor of St. Peter's Catholic church of Quincy, Ill., had come out of his institution and gone across the street where a shabbily dressed Negro boy was standing. Father McGirr had noticed him for the past three days. Every afternoon he'd see the boy standing directly across from the church, staring at the edifice for as long as an hour. His curiosity was aroused.

The boy, with an intelligent face, looked at Father McGirr. "I am hungry, Father. But I am willing to work for my meals."

The boy struck the Father's fancy. "We will gladly give you something to eat, my boy. You need not have hesitated. Come." The boy did not move. "But I want to work in the church."

Father McGirr smiled. "Perhaps



REV. JOHN TOLTON

we can find something for you to do. But why do you insist you must work in the church?"

"Because the Lord is good," the boy replied simply.

Father McGirr took the boy's

arm. "What is your name?"

"John Augustine Tolton."

Works in Church

And so we pick up the thread of John Augustine Tolton's life at the age of 16 at St. Peter church where he was doing odd jobs. Reverend Stephen Duren, writing in The Christian Family and Our Missions, declared John "was a well-built, strong, healthy lad... and worked briskly at all kinds of chores. He offered the housekeeper to sweep and scrub the floor in the woodshed and peel potatoes. In the evening he asked permission to sleep on the floor in the woodshed. But an old sofa and some blankets were found for him. He was up early, happy, humming some Negro melody and finding some thing useful to do, thankful that there were some kind-hearted people in the world. Both the pastor and his assistant, as well as the housekeeper and the Sisters, for whom he gladly did little jobs, all began to like John."

Goes to School—Becomes Catholic

One day Father McGirr had a talk with John. "My boy, how would you like to go to school?"

The boy was overjoyed. "I would like it fine, Father!"

So John Augustine Tolton was entered in the St. Peter Parochial school. White students, with a Negro in their midst for the first time were cautioned by Father McGirr and the Sisters against any unpleasant demonstrations. But the conduct of the dark-skin youth was always above reproach. He had just started with the alphabet, but after one month had progressed to the second reader!

Father McGirr was so pleased with his protege that he asked the boy how he would like to become a Catholic. John, of course, was anxious to become a good Catholic. Father McGirr personally baptized John Augustine Tolton and instructed him in the preparation for his first Holy Communion. And so it was not long before the youth carrying his prayer book in one hand and a candle around which was twined his white rosary in the other, received the Holy Communion. Father McGirr later made John an altar boy to serve the summer mass at five o'clock in the morning.

Offered Chance at Priesthood

Before the summer was over, Father McGirr called him aside. "Would you like to become a Catholic priest, John?"

John Augustine Tolton was incredulous. Of course such a thing was preposterous. The boy had never heard of any Negro Catholic priests, and was wondering if the good Father was having some kind of joke. But Father McGirr was

not joking, and said as much.

(Follow this historical story of the rise to the priesthood in the Catholic church of John Augustine Tolton in next week's issue).

Catholic Bishops Out for Social Advancement

Urge that Colored People Be Given Their Rights "in Fact as in Law" NOV 20 1943

WASHINGTON—Announcing that they cannot join in the general unreserved endorsement of the Moscow conference declarations, the Catholic bishops of the United States, concluding their annual meeting here last Saturday, pleaded that colored people be given "their rights in fact as in law."

In outlining the essentials of a good peace, with respect to colored people, the bishops said:

"There are among us millions of fellow citizens of the colored race. We owe it to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution."

What Justice Includes

"This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and in full chance for social advancement on their face," the statement continued: "When given their rights in fact as in law, they will prize with us our national heritage and not lend ear to agitators whose real objective is not to improve but to destroy our way of living."

"When given their rights in fact as in law, they will prize with us our national heritage and not lend ear to agitators whose real objective is not to improve but to destroy our way of living."

Priests Asked to Co-operate

"In many of our great industrial centers acute racial tensions exist. It is the duty of every good citizen to do everything in his power to relieve them. To create a neighborhood spirit of justice and conciliation will be particularly helpful to this end."

"We hope that our priests and people will seek opportunity to promote better understanding of the many factors in this complex problem and strive for its solution in a genuine Catholic spirit."

educational opportunities, a just share in public welfare projects, good housing without exploitation, and in full chance for social advancement on their face," the statement continued: "When given their rights in fact as in law, they will prize with us our national heritage and not lend ear to agitators whose real objective is not to improve but to destroy our way of living."

OPPOSE TENSIONS

WASHINGTON, D. C.—(ANP)—White Americans owe to their fellow-citizens political equality, fair economic and educational opportunities, and a full chance for social advancement.

This was part of the declaration made by the Catholic bishops of the United States at their annual general meeting held here last week.

OPPORTUNITY ASKED

The bishops recognized the presence among them of millions of Negroes who have contributed to the development of this country, and for whose welfare history imposes a special obligation of justice to see that they have in fact the rights guaranteed in a genuine Catholic spirit. A spokesman for the bishops said: "This means not only political equality, but also fair economic and educational opportunities, and a full chance for social advancement."

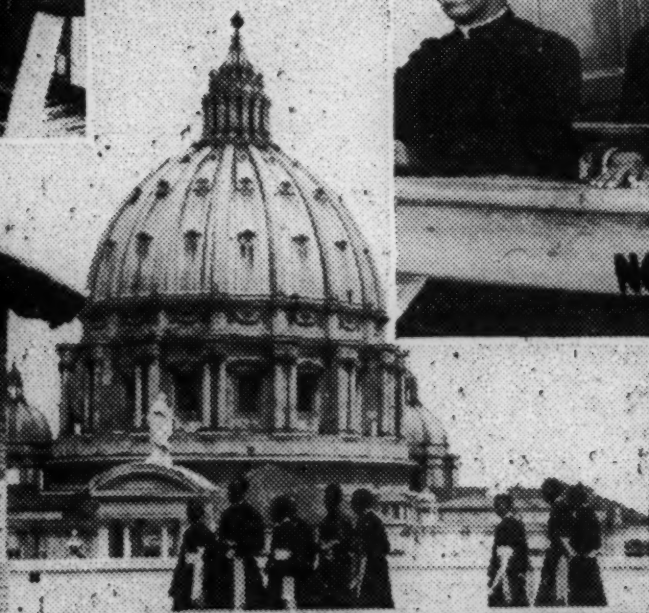
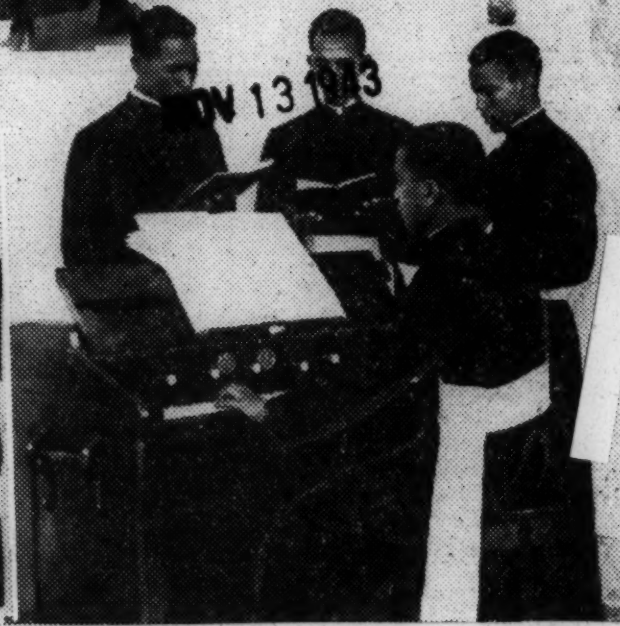
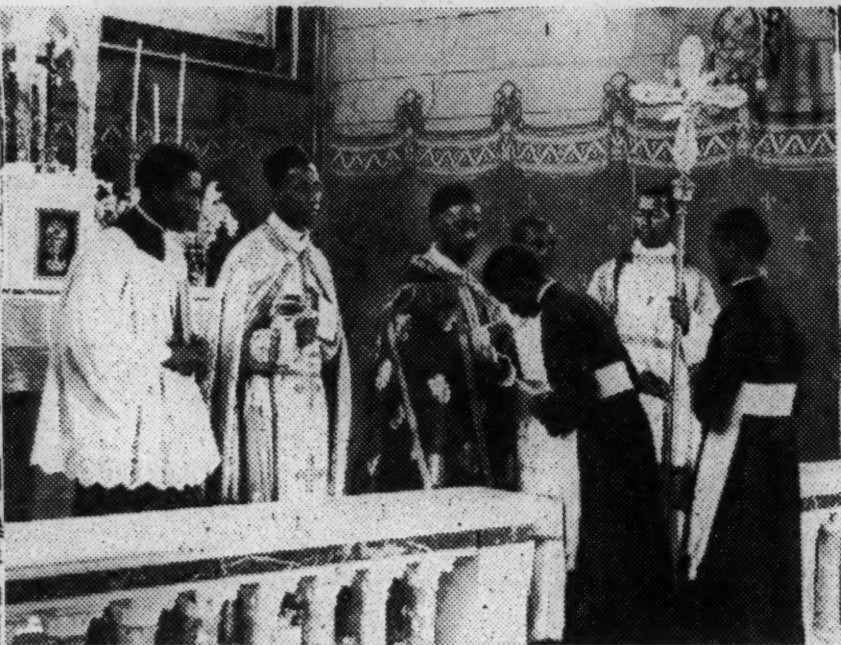
have a right to expect full enjoyment of democratic institutions and that help in social life which is accorded to others. They make a test of the American attitude in this respect a test of the Good Neighbor policy with Latin America."

Bishops Seeking Justice For All

Nov 17 1943 Daily World

Atlanta, Georgia

CATHOLIC Ethiopian Students At The Vatican



Ethiopians Fear Pending Church Rape

Catholic Church On Verge Of Winning Coptic Church

Ethiopia has been the unhappy pawn of European diplomacy for well-appointed and beautiful seminary building has been built for

the atrocious rape of the country by the Italian fascist government led by Benito Mussolini. In the meantime, however, the Ethiopian has had to fight an even more dangerous, if subtle, foreign foe — the Vatican in Rome — which has plotted, planned and fought to win the ancient kingdom of Solomon and push it away from the Coptic Christian fold.

Even before the Italians invaded Ethiopia and laid the country waste with bombs and poison gas, the Papacy had carefully laid plans for

HERE IN A SERIES OF PICTURES are shown one of the most interesting and significant experiments in the long history of the oldest empire on earth. It marks the high point in the long struggle between the Roman Church and the Coptic Church in the land of Solomon and Sheba. Reading from left to right, top row, are shown: an Ethiopian student selecting books for study and research. The Vatican, which maintains a modern Ethiopian Seminary, has provided all the resources for a thorough Catholic education. In the next picture, a novice is shown before his bishop, who is conducting a service in the chapel of the Ethiopian Seminary. But, in all study for the students, for in the picture at the extreme right, some students are shown playing Bocce, throwing stone balls, a popular Italian game. At left, below, Ethiopian students are seen on the terrace near the famous Dome of St. Peter's Cathedral, where seminarians take the daily walks. A bright-looking, eager group of students listens to the lecturer in the class room, and musicology and singing are practiced by the group at the organ.

the exclusive use of Ethiopian students, but the work of pillar of strength of Christianity in the Vatican, and the trek of indoctrinating them with the in Africa. She is said to have been of Ethiopian youngsters, desirous of Christian virus for work in the first African nation to have entered the priesthood, began to empire for the Church of Rome embraced Christianity, but her adherence was to the Coptic Patriarch of Alexandria, who resides at Cairo. He is represented in Ethiopia by the Abuna, who is seldom an Ethiopian.

Aliens "In Heart"

After the Italian conquest of the country, Ethiopian candidates for the Catholic priesthood became "enemy aliens" in heart and mind, if not in theory and fact. At one time, the seminarians, according to a decree of the infamous Il Duce, became citizens of the so-called Italian Empire.

Their status changed, however, after the re-establishment of the empire under Haile Selassie to that

Of course, since Vatican City enjoys nominal independence, these students are not yet subjected to the fate which Hitler, the Gestapo chief, usually metes out to his victims.

Special Point

In all this, however, the Catholic Church is on the verge of winning its long fight with the Coptic Church for the religious domination and exploitation of Ethiopia. For 1600 years Ethiopia has been a

During the last ten years the graduates of the Ethiopian Seminary at the Vatican have been returning in ever increasing numbers to Ethiopia.

Today, the Roman effort to Catholicize the Ethiopians has reached a full tide, and the question is asked:

"Will the emperor's plans to modernize his empire be helped or hindered by Roman Catholic infiltration and domination?"

—A.M.W.M.

When Lord Baltimore founded Maryland, the first Catholic colony in North America, he was among the first to assert the doctrine of religious freedom. No records of religious intolerance are to be found in early Louisiana, the Southwest and other regions where the population was initially overwhelmingly Catholic.

The Catholic Church officially teaches that force should not be used against non-Catholics to bring them into the Catholic Church.

Nailing the Hate Rumors

As part of the war on hate-mongers, PM is publishing day by day the street rumors and fallacies which stimulate race hatreds, and will answer each catch phrase with the available facts. Today's is: Catholics support tolerance in America only because they are not in the majority here; non-Catholics would be persecuted if the Catholics became dominant in America.

The answer:

CATHOLIC INTOLERANCE

Defender Chicago, Ill.

The Catholic church in the past decade has been taking an increasing interest in the welfare of the Negro in America. And vice versa, the Negro has reciprocated not only with conversion to the church but also with a growing sympathy for this minority religious group.

Today Negro membership in the Catholic church is at a new high while Catholic interest in the Negro problem has grown apace with such figures as Bishop Bernard J. Sheil taking the lead in forthright pronouncements against racial discrimination.

But the Catholic church hierarchy is no more united on any single policy than are Negroes. There are progressive and reactionary Catholics.

While welcoming with open arms the aid of Catholic liberals, we cannot but note with undisguised disdain certain recent trends in the church which counter many of the forward steps taken by men of the high calibre of Bishop Sheil, Father Francis Haas and others.

Symbolic of the reactionary character of this segment of the church is the action of Notre Dame university in summarily ousting one of the really genuine Catholic liberals, Dr. Francis E. McMahon, from its faculty. While the firing of McMahon has nothing to do with Negroes or race relations, we cannot but recall that Notre Dame still maintains its ironclad ban against Negro students.

Ouster of McMahon because he had the courage to call a spade a spade (i.e., calling General Franco of Spain a fascist) is pure, unmitigated and dictatorial censorship that has no place in any institution of free learning. Dr. McMahon was ousted because he refused to allow Notre Dame's president to clamp a black lock over his addresses.

This outstanding Catholic institution has made a sorry example of the free speech which is our heritage. It has added to the ill will that Negroes hold against Notre Dame or any intolerant group, no matter what religion or race.

12-1943

OPEN LETTER AGAINST MARCHING ON WASHINGTON Christian Index

By Bishop C. L. Russell
Jackson, Tennessee

1843 S Street, Northwest

Washington, D. C.

July 1, 1943

To the Organizations Sponsoring
the March on Washington Move-
ment:

My dear Friends:

I have been apprised of the plans of some of the Negro organizations for racial betterment to March on Washington in the near future to make demands upon the President and the law-making body of our country to do something about the anti-lynching bill, segregation, strengthening the President's Committee on Fair Employment Practice, and about the mistreatment of the Negro in general. A slip of paper in the form of a bank check, put into my mailbox a few days ago, reads as follows: "MARCH ON WASHINGTON MOVEMENT—Believing in the policies and principles of the March on Washington Movement, I hereby make application for membership, agreeing to support the program and activities of the March on Washington Movement. Name..... Address....."

As one of the leaders of my Church and race, I feel that it is my indispensable duty to warn my people against doing things which will handicap inter-racial goodwill. Allow me to say that I do not think the time is apropos for a March on Washington. The smoke from the bloody riots of Detroit, Mobile, and other places in our country has hardly subsided, and to mobilize thousands of Negroes to March on Washington would be a dangerous undertaking at the present time. The mission, however peaceful, would be misunderstood and the crowd itself would look like a crowd of rioters in the eyes of some of the members of the white race who take pride in participating in riots with

colored people. Let us not forget that many good persons lost their property and their lives and others are in hospitals nursing wounds as a result of the recent riots. Many of those who survived the riots look upon vacant lots where they once owned beautiful houses which were consumed by the rioters' flames. All of this was caused on account of the stalking menace of racial animosity harbored in the bosoms of irresponsible persons of both races. The March on Washington would be a colossal blunder which would be regretted at the present time and in days to come.

I believe that the leaders of the organizations who are contemplating Marching on Washington intend to do so peacefully, but they have not thought how their peaceful mission would be misunderstood, especially at this time when the country is still boiling from the fires kindled by the recent riots. If a march was staged with peaceful intention, some thoughtless persons in the parade would be indiscreet enough to say or do something that would be resented by some white persons who would be anticipating trouble and who would resent what was done or said by the colored persons, and before the twinkling of an eye, there would be an imbroglio, and from that a melee, and from that a bloody riot, and the marchers—those who survived—would return home without having accomplished anything, but rather added fuel to the fire. It requires only a little prudence to see that the time is not suitable to March on Washington. The milk of human kindness in irresponsible persons of both races has turned sour.

Yours for interracial good-will,
C. L. RUSSELL

One of the Bishops of the Colored Methodist Episcopal Church.

CME

BISHOP C. H. PHILLIPS REPORTS The Plaindealer Kansas City, Kan. \$192,523.48; BUYS BONDS

SEP 24 1943

Louisville. (ANP)—A report just released by the financial committee of the 75th anniversary of the Colored Methodist Episcopal church recently observed in Louisville, by the First Episcopal district over which Bishop C. H. Phillips presides, shows that \$192,523.48 was raised by the four conferences during this year. The amount raised by each conference follows: Kentucky, \$24,187.00; West Kentucky, \$33,728.70; Ohio, \$78,152.96; California, \$56,479.82.

Not only did the church leaders in session here take under consideration matters vital to the interest of the denomination, but also those confronting Christianity and the race and civilization. The body sanctioned and encouraged the purchasing of war bonds, not only by individual members but by the church organizations. Rev. L. C. Cleaves, pastor of Phillips Temple C. M. E. church, Los Angeles, reported that out of a \$20,000 war bond purchasing program of his church, \$5,000 worth had already been purchased and that an additional allotment would be bought in the near future.

Bishop Phillips, who is the senior bishop of the denomination, having served in the Episcopal office since May, 1902, is regarded as one of the outstanding religious leaders of the Negro race. He has represented denominational and racial bodies in all parts of the world and was for 40 years one of the secretaries of the Ecumenical councils of Methodism. At present he is a member of the Federal Council of Churches of Christ in America, a member of the advisory council of the American Bible society, and a member of the commission on army and navy chaplains. At 85, he is the oldest active bishop in Methodism.

Another CME Church In Houston

Pittsburgh, Pa.

HOUSTON, Texas, Sept. 9—Just 30 days after the opening of the new Pierce Avenue CME church, practically every denomination in the city shared in the opening of the new Metropolitan CME church, Sunday, August 22, the ceremony

of which was arranged and directed by Rev. E. S. White, pastor of Bebe Tabernacle. Dr. R. O. Lang, of the new church in the afternoon. Seated on the platform beside from Rev. Mr. White and Dr. Langford, were Revs. C. Brown of Miles Chapel, R. B. Moody of Pierce Avenue, W. Q. Hunter, presiding elder of the South Houston district, and D. C. Coffey, of the AME church. With Miss M. V. Smiley directing and Mrs. Velma McCoy at the piano, music was furnished by Bebe Tabernacle choir.

This new church, like the new Pierce Avenue, is located in a densely populated section of the city, being on a thoroughfare leading to the \$1,000,000 college stadium and adjacent to the Cuney Homes, a housing project made up of thousands of permanently located Negro citizens. The church is already amply provided with all necessities, including piano, chairs, lights, water, gas and attic fan.

Courier-Journal
Louisville, Ky.

Colored Methodist Church Progress Trapped in Arley

Progress the Colored Methodist Episcopal Church has made through co-operation and consecration of its women members and what they hope to accomplish in the future formed a theme for discussion last night at the First Episcopal District convention celebrating the church's seventy-fifth anniversary at the Chestnut Street C. M. E. Church. Organizations within the church and publications occupied the attention of delegates in the afternoon. The seventy-fifth anniversary was the theme for a noon session. A morning session was given over mainly to devotional exercises. The convention will continue today and tomorrow.

Thursday, December 9, 1943

TEN BRIEF TRIBUTES

By Bishop W. Y. Bell
Christian Index
Jackson, Tenn.



BISHOP BELL

my l. for several days to make an expression of appreciation for the significant contribution of the three members of the episcopal class of 1934 at certain strategic points of our ecclesiastical and racial interest. But the more I have thought upon this, the more it seems to me it without calling attention at the same time to certain outstanding achievements on the part of each my episcopal colleagues. I shall not exclude even myself. And the ten tribute that I shall offer shall be one of our faithful pastor-evangelists who has just published an interesting monograph on "Practical Theology I

BISHOP CHARLES HENRY PHILLIPS an outstanding figure in ecumenic Methodism. You can no more confine him within the national limits of Nazareth. Chesterfieldian in dexterity, urbane in culture, acute in penetrating in intellect, gracious demeanor, gifted leader of for more than forty-one years a bishop of our church, he stands out as a pioneer of our California and far northern Methodism, church historian, authority in our constitutional and canonical law.

II

BISHOP RANDALL A. CARTER, second of our colleagues in seniority, stanch full-orbed and equipoised in episcopal strength and prominence. Profound thinker, brilliant orator, formidable debater, forceful preacher, erudi-

in these areas and the entire church is his debtor for techniques and patterns that are the fruit of his faith-He is the pioneer terms that are the fruit of his faith-

cul explorations. Quiet and modest by same thing for Mississippi Industrial sums of money and establishing Col-
natural constitution, of broad and College. DEC 16 1943 ored Methodism in the East at points
thorough academic training, of well Now at long last these adjacent where her missionaries had never be-
disciplined and logical mentality, of southern states can boast of two debt-fore ventured. His published treatise
tenacious will and sturdy character, free institutions of learning floating on the Talmud distinguishes him as
of sound and discriminating judgment, under the proud banner of Colored a student of Hebraic lore and litera-
he is ripening in experience for new Methodism. DEC 16 1943 ture. It likewise distinguishes the
and broader responsibility in lead-pear what they shall be under the ef-church which he serves as bishop, and
ership for church, race and nation. ficient administration of Presidents which in turn is justly proud of him.

IV

SHOP W. McKINNEY (re-faculties. The middler of this class, Bishop son Temple, Kansas City, Mo., has re-
tired) will as be remembered for the sweetness of his disposition, the Bray, stands virtually in a class to-
the quiet and even dignity with which he himself with reference to ecclesiasti-
has deported himself, his unfeigned cal leadership in championing and pages, printed by our Publishing
brotherliness towards the men who advancing the cause of our race in House, priced at \$1.25. It is claimed
served under his leadership, and the American and world life to day. It is that "This is the first attempt by any
exemplary Christian qualities of his as though he may have "come to the colored man in Methodism to write
character and personality. A self-kingdom for such a time as this." As a book on Theology," and, so far as I
made man of practical uncommon resident of the Fraternal Council of know, the claim is valid.
sense, seasoned with tact and good Negro Churches he has brought that As the DEC 16 1943 suggests this is not an
judgment, he has won his place on the organization into a place of more than attempt to produce a dissertation on
scroll of honor among the humble imagin DEC 16 1943 the counsels of "Systematic Theology." It is, rather,
great. the nation. Bishop Bray, for the intended to guide its perusers in put-
great merit of his work for our peo-ting their theology into practical ap-
ple through this agency, has won the plication in daily living and service.
respect and following of church lead-Dr. Collins produced an interest-
ing, readable book. I have found
and has thereby brought added pres-great delight and profit in reading it,
titude to Colored Methodism. It would and I highly commend it to all our
contributions during recent months to have been a grievous mistake to retire ministers and lay Christian leaders
the cause of our common Methodism him at the Chicago General Confer- and workers. It is a distinct contri-
and the kingdom of God. They con- bution to the literature of our church.

V, VI, VII The Class of 1934

It is particularly of the Class of 1934 that I first intended to write, and has thereby brought added pres-
1934 that I first intended to write, and has thereby brought added pres-
They have made such outstanding titude to Colored Methodism. It would
contributions during recent months to have been a grievous mistake to retire
the cause of our common Methodism him at the Chicago General Confer-
and the kingdom of God. They con-
stitute our trinity of stars for the
quadrennium. In my judgment our
General Conference of 1934 was di-
vinely guided in its selection of bish-
ops. Henry P. Porter, master episco-
pal craftsman, James A. Bray, trust-
ed champion of our race's cause, and
John H. Moore, preacher par excell-
ence—this class might well be term-
ed "The Elders of the Church."

DEC 16 1943 The senior and junior of this class. Bishops Porter and Moore respective-
ly, have lately distinguished them-
selves by accomplishing what was
widely thought to be the impossible.
Bishop Porter and the alert Alabam-
ians tackled with skill and a will the
long standing, cancerous debt on
Miles Memorial College—tackled and
destroyed it, root and branch. Bishop
Moore and the mighty Mississippians,
inspired by the feat of the Alabam-
ians under the masterful leadership
of Bishop Porter, arose and did the

VIII

BISHOP WILLIAM Y. BELL is the
writer of this sketch. Perhaps his
chief virtue is the sincerity of his de-
sire to make full proof of his ministry,
and his chief vices may be hesitancy
and dalliance with respect to laying
himself fully and irrevocably upon
the altar of sacrifice for the making
of that full proof of his ministry. He
earnestly solicits the aid of your
prayers.

IX

BISHOP CHARLES L. RUSSELL, my es-
teemed classmate and the junior of
the college, has exhibited marked
ability as a gifted organizer and lead-
er of men, church expansionist and
Semitic author. He has set himself
deep in the affection and confidence
of his followers, who vie with each
other in cheerful execution of his
well conceived plans, raising huge

Holsey Institute Cordele, Georgia

ADDRESSES OF BISHOPS OF THE COL-
ORED METHODIST EPISCOPAL CHURCH
Bishop C. H. Phillips, 10528 Drexel Avenue,
Cleveland, Ohio.
Bishop R. A. Carter, 4408 Vincennes Avenue,
Chicago, 15, Illinois.
Bishop J. Arthur Hamlett, 2112 North Fifth
Street, Kansas City, Kansas.
Bishop J. McKinnney (retired), Sher-
man, Texas.
Bishop H. P. Porter, 252 Middleton Street,
Jackson, Tennessee.
Bishop J. A. Bray, 4805 Forrestville Ave.,
Chicago, Illinois.
Bishop J. H. Moore, Holly Springs, Miss.
Bishop W. Y. Bell, Holsey Institute, Cor-
dele, Georgia.
Bishop C. L. Russell, 1843 "S" Street, N. W.,
Washington, D. C.

GENERAL OFFICERS

Luther Stewart, Editor Christian Index,
P. O. Box 269, Jackson, Tennessee.
Rev. W. P. Pipkins, Publishing Agent, 109-11
Shannon Street, Jackson, Tennessee.
Prof. G. F. Porter, Financial Secretary, Box
229, Jackson, Tennessee.
Rev. F. L. Lewis, General Secretary King-
dom Extension, 108 Leroy St., Shreveport,
Louisiana.
Rev. Bert W. Doyle, General Secretary
of Education, 1702 Heiman St., Nashville,
Tennessee.

Rev. J. B. ... Secretary of S.
P. W. & O. Department, 1486 Felix St.,
Memphis, Tennessee.
Rev. J. M. Reed, General Secretary of Evan-
gelism, 3500 Chester St., Little Rock, Ark.
Rev. B. J. Smith, General Secretary of Re-
ligious Education, Box 467, Jackson, Tenn.
Rev. W. J. G. McLin, Editor Western Index,
4353 Enright Ave., (8), St. Louis, Mo.
Rev. C. E. Chapman, General Secretary
Public Relations, 2703 East Twenty-second
Street, Kansas City, Missouri.
Mr. E. F. Durr, General Secretary Lay Ac-
tivities, 107 Powell Ave., Birmingham,
Alabama.
Rev. L. C. Jones, Editor Eastern Index,
220 W. 130th St., New York, New York.
Dr. W. S. Martin, Superintendent Collins
Chapel, 1111 Highland St., Mem-
phis, Tennessee.
Mrs. R. Thompson Hollis, Connectional
Council President.
210 N. Stiles St., Oklahoma City, Okla.

CME Prelate Cites Race-Relations Progress

NASHVILLE, Sept. 2 —
(ANP) — At a celebration of the
75th anniversary of the First Epis-
copal district of the church, held
here last week, Senior Bishop Chas.
Henry Phillips declared that the
racial relations between Negroes
and whites in the South are "fine."
These relations, too, are improving
all the time.
The 85-year-old bishop who re-
sides in Louisville, came here to
address, preside over, and attend
the celebration of the CME church
which he said will not actually be
75 years old until 1945. But "on
account of the splendid circulation
of money at this time and because
we cannot prophesy for the future
we are celebrating the anniversary
now."

What the Negro wants is human
equality, not social equality—what
he wants is an equality of the
rights and privileges of free men.
Bishop Phillips emphasized. An
authority on racial relations, the
bishop cited numerous experiences
upon which he bases his optimistic
conclusion.

He told of the co-operation and
help he had received from whites
throughout the South, especially in
Nashville where he resided as a
churchman for 40 years, and pastor
of the Chestnut Street church here
(the church in which the celebra-
tion was held) in 1892-3.

He is proud of the fact that he
has been a friend of all the presi-
dents of the Louisville & Nashville
Railroad company since the time
of Milton Smith, one of the com-
pany's earliest presidents.

Bishop Phillips has resided in
Cleveland for the last 20 years,
and in citing the improved rela-
tions between the races in the
South, he declared that the Negro
has just as much freedom in Nash-
ville as in Cleveland.

waitresses, and that slavery was
a blessing to colored people." The
\$1,000 was raised.

Ala. "Uncle Tom" Letter Designed to Raise \$1,000

MONTGOMERY, Ala.—A letter
sent by the Rev. J. A. Brodie, pas-
tor of First CME Church, corner pull \$1,000 out of the pockets of
of S. Holt and Class Streets, to white people, said, among other
the white press was for the pur- things, that colored people want
pose of raising \$1,000 to wipe out no social equality and that the
a church mortgage. only friends of the colored peo-
ple are Southern white men.
The letter was said to be the
real work of one Rev. Robert H.
Scott, a minister of the same de-
nomination of Jacksonville, Fla.,
who was sent here to assist the

Rev. Mr. Brodie in the campaign.

Social Equality Not Wated



the boards of education of the CME and Methodist churches. One such local enterprise held at Chattanooga, Tennessee, in June this year proved highly satisfactory and greatly helpful, according to reports emanating from official source. The CME, AME, and AME Zion churches cooperated in the Chattanooga institute, top-ranking general officers and religious leaders from the three distinctive Negro churches being programmed as lecturers and instructors. Several such local enterprises are now being planned.

C. M. E. RELIGIOUS LEADERS ATTEND LEADERSHIP TRAINING SCHOOL AT TEXAS COLLEGE

Shown in the group above are some of the 108 persons from all parts of Texas who attended the Texas Leadership Training school recently held at Texas college, Tyler, Texas. The school was held under the auspices of the Board of Religious Education, Rev. R. J. Smith, general secretary. Also meeting on the Texas college campus at the same time was the Texas Institute for Ministers, held under the auspices of the CME General Board of Education of which Doctor Bertram W. Doyle, Nashville, Tennessee, is the general secretary. Five annual conferences of the Colored Methodist Episcopal church, North West Texas, Dallas-Fort Worth, Central Texas, Texas and East Texas, were represented at the two meetings. Among the distinguished members of the faculties were: Leadership Training, Dr. Wesley Davis, Southern Methodist University, Dallas; Rev. B. J. Smith, Jackson, Tennessee and Chicago; Rev. C. A. Kirkendall, Jackson, Tennessee; Mrs. E. W. F. Harris, editor of The Messenger, Jackson, Tennessee. On the Institute for Ministers were: Doctors Bertram W. Doyle, general secretary of education; Robert N. Brooks, the erudite editor of The Christian Advocate, New Orleans; Norris S. Curry, noted pastor of the fashionable St. James CME church, Tyler, Texas. (Ministers in attendance at the Texas Institute for Ministers do not appear in the above picture). Certificates of accreditation were granted those persons who satisfactorily completed the course during the two schools. Each of the two schools was promoted as "highly gratifying and unusually helpful" in a press release from Rev. C. E. Chapman, general secretary of the Board of Publications. "A fine and exceptional opportunity was presented both to ministers and laymen, and each group benefitted immensely and immeasurably", he said in the release.

Ministers Institute Ends At Texas College; Doyle And Brooks Serve On Faculty

TYLER, Texas.—The 1943 session of the Texas Institute for Ministers ended here at Texas college, Friday evening, following what has been termed "the most successful and outstanding session since 1922."

The institute was jointly sponsored through the cooperation of the boards of education of the Colored Methodist Episcopal church and the Methodist church. Doctors Bertram W. Doyle, general secretary of the CME board of education, and Robert N. Brooks, editor of The Christian Advocate, New Orleans, having many of whom attended from five to six classes for an hour each day. The staff of instructors consisted of Doctors Bertram W. Doyle, Robert N. Brooks, and Norris S. Curry. Brooks, Doyle and Curry were noted pastor of the fashionable St. James CME church here in Tyler. The administrative officers were Bishop R. A. Carter, presiding bishop of the CME church; Dean J. M. Fountain, Rev. M. D. McCallister, registrar; and Dr. J. Bullock, chairman of the executive committee which worked out details for the institute.

Five Annual Conferences Represented

The Texas Institute for Ministers was sponsored under the CME board of education. A specific request of the presiding elders' and five annual conferences in Texas were present in large numbers.

The following also served on the faculty: Rev. R. R. Northcutt, Denton, Texas; Rev. K. C. Phillips, San Angelo, Texas; Rev. T. O. Greene, Nacogdoches, Texas; Rev. E. Harris, Mt. Pleasant, Texas; and Rev. A. L. Davis.

Other Speakers

The three assembly hour speakers were Dr. Robert N. Brooks, who spoke Wednesday noon; Dr. Wesley Davis, Southern Methodist university, Dallas; and Dr. S. Stephen McKinley, district superintendent of the Tyler area of the Methodist church. Each speaker brought a challenging message to the large assembly.

Looks to 1944

Looking to 1944, a petition presented by delegates attending the ministers' institute thanked the CME board's education secretary, Dr. Doyle, for the exceptionally fine institute conducted. Doctors Brooks, Doyle and Curry were lauded for the helpful lectures given during the classes, and there was a unanimous request that the and Methodist church sponsor a joint institute in 1944. The petition further requested that Doctors Brooks, Doyle and Curry be asked to serve on the 1944 faculty. Plans are already under way to have the two boards of education join hands in a similar venture in Texas and other states in a state-wide scope. The administrative officers were Bishop R. A. Carter, presiding bishop of the CME church; Dean J. M. Fountain, Rev. M. D. McCallister, registrar; and Dr. J. Bullock, chairman of the executive committee which worked out details for the institute. Such joint effort on the part of



MRS. EVA KING

of Dallas, Texas, Treasurer of the World's Christian Council

the C. M. E. Church took place at Jackson, Tennessee, in June this year proved highly satisfactory and greatly helpful, according to reports emanating from official source. The CME, AME, and AME Zion churches cooperated in the Chattanooga institute, top-ranking general officers and religious leaders from the three distinctive Negro churches being programmed as lecturers and instructors. Several such local enterprises are now being planned.

M. E. CHURCH Christian Index Jackson, Tennessee

SEP 9 1943

The greatest discoveries in this God planned world was the Church that Jesus taught with His own precious blood. In this Church that Jesus brought with His own precious blood, there was an auxiliary organized from that church that was called the Missionary Society.

This auxiliary was made by devout and constitutional division of the prayer asking the Almighty to let His blessings rest upon us, and on the Church, we formed a part of that His blessings rest upon us, and on the called the Methodist Episcopal Church following day the regular business of South, which relation we continued the session began by Bishop Robert to sustain until the organization of Paine, of the Methodist Church,

SEP 9 1943

SEP 9 1943
South. Since that very day this aux-church enterprises. I don't think the
iliary, the Woman's Missionary So-General Conference made a mistake
ciety has continued to grow. The in-in 1918 in Chicago when they let us
tellectual love of God was a pathway to organize an auxiliary to the General
for this Church auxiliary to grow and Conference known as the Missionary
develop in a large way. God has Connectional Council.

made us for Himself and our intelli- We must give God all credit for the
gence was restless because we want-doing of this great institution. Thru
ed our Missionary Society to grow, the untiring efforts of the late Dr.
and it has grown from a one day meet-Mattie E. Coleman, along with Mrs.
ing (and that was on Friday of our Hume Steel (white) and other white
Annual Conferences) now it has de-women friends who helped her obtain
veloped into a four or five day meet-such recognition as to get this insti-
ing. There is a local, district, annual, tution going forward in a large way.
state and Connectional Missionary In the General Conference of 1926,
Council, but we must remember we we asked for woman's suffrage. This
can't have a large society without General Conference was held in Kans-
having small ones any more than you as City, Mo. We felt as we were
can have a smile without a face. Christian citizens of the C. M. E.

We should thank God daily for the Church, we too wanted women's
growth and development of our Mis-rights in the church. The late Dr.
sionary Society. It seems that God is Mattie E. Coleman who was president
a being, not only because we feel at that time appointed a committee
Him with our emotion, but because to go to the General Conference at
this makes the greatest sense to our that particular time and asked for
brain, and knowing that God is the woman suffrage in the C. M. E.
only wise. Church. That committee consisted

We have grown to the extent that of Mrs. Mamie Copeland, chairman;
when we speak of what the Mission-Dr. Mattie E. Coleman, L. D.
aries are doing most of the ministers McAfee, Mrs. Cora Nelson, Mrs. Eu-
say what would the Church do if it genie Bell, Mrs. Eva King and Mrs.
were not for the Missionary women Helena B. Cobb. The chairman call-
helping the Church go forward. ed her committee in Ebenezer A. M.

SEP 9 1943
The Missionaries sing, pray and E. Church. There we discussed and
preach—the Missionaries help in ev-prayed. The late Bishop Williams
ery way to aid the Church in its notified us that we could come be-
growth in a spiritual way and finan-fore the General conference. The
cial way. We have grown so large president took her staff of officers and
until we belong to the International all delegates and marched before the
Home Missionary Society of North General Conference. The whole
America. We have grown and devel-group singing and praying. Mrs.
oped until we send women delegates Mamie Copeland and Mrs. Eva King
to the General Conference. The Mis-made speeches and when 1946 vote
sionaries are working in all phases of was taken out of 460 delegates only
the Church. 27 voted against woman suffrage.

It was very amusing how the Mis-That was another round gained for
sionaries got suffrage in the C. M. E. the Missionaries in the C. M. E.
Church. We feel that we have grown Church and the Lord has helped us
greatly in the 73 years of our exist-to grow by leaps and bounds. It seems
ence. We have developed and pro-that he has crowned our every ef-
gressed, religiously, numerically and fort, and our touch has been gold.
financially, and increasing its control We have had our ups and down; we
and activities in the necessity of ac-have suffered in this work trying to
cumulating property. We are pay-put it over as an institution that
ing large sums of money to all our would please God.



DR. N. S. CURRY

Pastor St. James Church, Tyler, Texas

SEP 9 1943
The thing I am trying to make clear about the origin, growth and development of the Missionary Society is that we have been guided by

our Lord and Saviour Jesus Christ. We, Missionaries, feel like God has
and the light has come from Him, who given us a work to do, and we desire
will guide us into the ways of truth. to do well in His name. But we must

SEP 9 1943
It is like tuning in on the radio. There is music in the air, whether we
tune in or not, but by learning to tune in one can understand how it is
done. We should seek the presence

of God daily, by daily communion with Him. We can not expect to be
conscious of God's presence when we have only a bowing acquaintance
with Him. So it seems that we have practiced living in the presence of
God is why we have been able to grow and develop into the work of
the Missionary Society.

SEP 9 1943
The General Conference now per-
mits the Connectional Missionary
Council to assess every member in
the Connection ten cents per capita
to obtain same the best way we can
secure it. The pastors are not re-
sponsible for it, but we Missionaries
must glean a little here and a little
there to bring up this ten cents. This
ten cents has been allocated this way:
10 per cent of all collected to Mission
fields throughout the Connection;
2½ per cent to a professor in relig-
ious education; 1½ per cent for pub-

lication and circulation of tracts, etc.;
2½ per cent for salary for the presi-
dent and educational secretary; 2 per
cent for rural work; 1 per cent for
the Helena B. Cobb scholarship fund;
1 per cent foreign mission; so you can
see how the ten cents goes that we
fragment gatherers bring into this
Missionary Council.

SEP 9 1943
August 18th and 19th in our enlarg-
ed committee we were able to count
to the Board of Managers \$3,391.42. I
brought forward as treasurer \$3,803.-
05; making a total of \$7,194.47 in your
Council treasury. There have been
some checks drawn on that amount
but not in large sums. We also vot-
ed to pay the president and educa-
tional sceretary one thousand dollars
each per year. I think our Discipline
says that we can enact our own laws.
You see in 73 years how we have
grown and developed in the C. M. E.
Church's Missionary world.

SEP 9 1943
We, Missionaries, feel like God has
given us a work to do, and we desire
to do well in His name. But we must
remember that this is no small task.
We must look to Him who is able to
do all things, even more than we ask
or think.

SEP 9 1943
Missionary Sisters, we must con-
tinue to go to the fountain of living
water, and bathe our weary souls. It
will finally become ours to lay down,
and go to sleep like other comrades
have done, and there rest from our
labor. Please remember that our
judgment is small. But God who
judges the world, will judge right.

12-1943

Baltimore Gets 1945 Biennial Council Session

Weekly Review

BY ROBERT DURR

Birmingham, Ala.

CHICAGO, Ill. — The 15th Biennial Session of the Community Churches of America and elsewhere held here through August 25th was the biggest and greatest meet in the history of the organization. Chicago, and Joseph A. Winters, pastor of Progressive Community Church served as hosts. The sessions began on Wednesday night, Aug. 18, with a rousing welcome program such as only Chicago can give.

Editor Robert Durr, who in addition to being publisher of five weekly newspapers in Alabama is also editor of Religious Freedom Journal, the official organ of the Council of Community Churches, responded to Chicago's great words of welcome.

Dr. Frederick Douglas, retiring president of the Council, in his annual address stressed the importance of keeping the community church movement absolutely free of politics, assessments and the local churches remaining sovereign in themselves.

It was revealed by a check with the registration officer that upwards of 500 delegates, ministers and officials were in attendance from all parts of the United States and that from a further check on the new churches coming into the fellowship of the Council the movement's growth and the capable, constructive and wise leadership of President Frederick Douglas of Baltimore has been nothing less than phenomenal during the past four years.

Among the actions taken by the Council during the Chicago meet was the whole-hearted approval of the national "Hold Your Job" campaign. It became the first national Negro church body to endorse the memorialization of the President of the United States and Congress to designate the 3rd Sunday in May of each year as "Boy's Day." A resolution calling upon Congress and President Roosevelt to have Dr. E. Stanley Jones present the Christian views on these things back of racial tension and other minority questions was adopted.

The question of how to combat juvenile delinquency and racial tension was given long and careful consideration by the general body, the Women's Department and the Youth Organization. One woman close to soldier activities told of how a soldier expressed feeling that is far too prevalent among our men in service. "I hate

everything—everybody—I hate life itself." When questioned as to why he felt that way she stated that the soldier replied that he had to take and swallow so much, creep on his knees, he was made to feel less than a man.

A suggestion came forth and was supported by a majority of delegates to the end that youth in its efforts to contribute to the solution of its own problems should return to and stay in school, rather than putting too much store by the idea of studying on even good paying jobs at the expense of an education. Youth was urged to hold onto its religion as a basis of a full life, because their can be no keeping of the faith and fighting the good fight unless one knows God.

In the forum on racial tension, the use of billboard advertising as well as the use of the press and radio, pointing out what a good citizen one should be. "A good American will do unto others as he would have them do unto himself," should be sponsored by civic and other groups. It was held that good citizenship is arrived at through educational efforts. And that nothing constructive and lasting can be accomplished by force.

Sticking to its one term rule for the president of the Council, Dr. Clayton D. Russell of Los Angeles, Calif., was elected president for the next two years. Mrs. Grace Evans of Chicago was elected head of the Women's Christian Service Department; Mrs. Magnolia Butts was again renamed the general secretary of the Council. Editor Robert Durr continues as publisher of the Council's official organ, Religious Freedom Journal. Dr. R. D. W. Garrett of Elizabeth City, N. C., Treasurer.

REGIONAL DIRECTORS

Southern, Rev. R. W. Hayden, Birmingham, Ala.; Eastern, Rev. O. L. Rand, Washington, D. C.; N. Central, Rev. Jos. A. Winters, Chicago, Ill.; S. Central, Rev. E. H. Daniel, Canada; Western, Rev. T. F. Jones, Los Angeles, Calif.

COMMUNITY CHURCHES

The Sixteenth Biennial Council of Community Churches of America and elsewhere will convene with Dr. Frederick Douglas at the Douglas Memorial Community Church, Baltimore, Md., in 1944.

Community Churches Close 15th Convention In Chicago

Courier-Pittsburgh, Pa. the president of the Council, Dr. Clayton D. Russell, of Los Angeles, Calif., was elected president for the next two years. Mrs. Grace Evans, of Chicago, was elected head of the Women's Christian Service Department; Mrs. Magnolia Butts was again named general secretary of the Council. Editor Robert Durr continues as publisher of the Council's official organ, Religious Freedom Journal. Dr. R. D. K. Garrett, of Elizabeth City, N. C., Chicago's Third ward alderman; treasurer. Regional directors are: Misses Rainey and Evelyn Owens, Rev. R. W. Hayden, Birmingham, Editor Robert Durr, publisher of Ala., Southern; Rev. O. L. Rand, five weekly newspapers in Ala-Washington, D. C., Eastern; Rev. Joseph A. Winters, Chicago, North Freedom Journal, the official or-Central; E. H. McDaniel, Canada, gan of the Council of Community Canadian, and Rev. T. F. Jones, Churches, responded. Los Angeles, Western.

CHICAGO, Sept. 2 (ANP)—The 15th biennial session of the Community Churches of America and elsewhere closed here with Rev. Joseph A. Winters, pastor of Progressive Community church serving as host. This program were welcomed by Major Patterson, assistant city corporation attorney; Hon. Oscar DePriest, former U. S. congressman and now Chicago's Third ward alderman; Misses Rainey and Evelyn Owens, Editor Robert Durr, publisher of Ala., five weekly newspapers in Ala-Washington, D. C., Eastern; Rev. Joseph A. Winters, Chicago, North Freedom Journal, the official or-Central; E. H. McDaniel, Canada, gan of the Council of Community Canadian, and Rev. T. F. Jones, Churches, responded. Los Angeles, Western.

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ACTION TAKEN

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RACIAL TENSIONS

In the forum on racial tension, the use of billboard advertising as well as the use of the press and radio, pointing out what a good citizen will do, such as "A good American will do unto others as he would have them do unto himself," should be sponsored by civic and other groups.

Sticking to its one term rule for

12-1943

DADDY GRACE

"Daddy" Grace Converts Get Baptized in a Blaze of Glory



Scenes of the baptism and parade, at the ninth session of the fifteenth Annual Holy Convocation of the House of Prayer for All People, in Washington, which closed on Sunday. Upper left: Approximately 150 converts wait to be baptized with water from the city fire sprinkling system, at 6th and M Streets, Northwest. Upper right: Bishop C. M. (Daddy) Grace, shielded from the sun by a huge umbrella held by a follower in uniform, is eyed by attractive misses as he prepares to bless the new converts to his faith. Lower left: In blue and white, red and white, and all white outfits, the junior misses hold their own during the parade that followed the baptizing, forming at Sixth and M, and following a line of march to Fifteenth and R Streets, Northwest. Inset: A soldier gets happy during the parade and preaches a sermon on the goodness of God. Center and lower right: Both spectacular and colorful were the uniforms and costumes worn by the "Daddy" Grace followers during the parade, as they marched for more than an hour on Sunday under a hot sun.—Oscar and Shephard Photos.

12-1943

Nashville, Tenn., Banner

June 7, 1943

Disciples of Christ

Institute Opens Tuesday At A&I College

An institute on Negro work in the South will be held by the Disciples of Christ in the library building at A&I State College, beginning at 7:30 p. m. tomorrow and continuing daily through June 12.

In charge of the institute will be Dr. R. M. Hopkins of Indianapolis, Ind., president of the United Christian Missionary Society. Local Disciples' leaders who will participate are Dr. Roger T. Nooe, pastor of Vine Street Christian Church, who will conduct an institute on "The Work of the Pastor," and Dr. Robert Harrell, pastor of Eastwood Christian Church, who will conduct an institute on "The History of the Disciples."

Wednesday night, Dr. Hopkins will discuss "The Work of the UCMS among Negroes."

Dr. W. P. Harman, state director of Disciples work, will direct the institute which has as its purpose the planning of methods for training Negroes as supervisors and to encourage Negro men to enter the ministry. Disciples of Christ has more than 2,000,000 communicants in America, with a Negro constituency of 38,000.

Local Negro leaders participating will be the Rev. G. W. Gore, Sr., the Rev. R. C. Maloy, and Prof. M. R. Eppse. There are three local Negro Disciple Churches, Lea Avenue Christian Church, Gay Street Christian Church, and Alameda Avenue Christian Church.

Sessions at the institute will begin each morning at 8 o'clock and continue until noon; the afternoons will be devoted to recreation and sight-seeing trips, and the evening meetings begin at 7:30 o'clock.

Disciples representatives from Illinois, Georgia, Mississippi, Alabama, Tennessee, Texas, Arkansas, Missouri, and Florida are expected to attend.

12-1943

COLUMBIA, S. C. STATE

February 7, 1943

Upper SC Diocese To Conduct Forum On Race Relations

The department of Christian social relations of the Upper South Carolina diocese of the Episcopal church will hold its second forum at 11 o'clock Tuesday morning at the Trinity parish house.

Mrs. James R. Cain, a member of the Federal Council of Churches, will lead the discussion on "Racial Adjustments in the South."

Prominent representatives of the white and Negro races have been invited to attend, as well as those who feel an interest in this subject.

It was pointed out by those in charge of the meeting that the Episcopal church stands in a unique position in this question because it holds within its membership both races, although generally in different congregations.

The national council of the Episcopal church has suggested four topics for study this year: A just and durable peace, race relations, Latin America and family relations.

The Rev. J. Kenneth Morris, chairman of the department of Christian social relations here, will preside at the meeting next Tuesday.

Christian Recorder

Philadelphia, Pa.

REVERDY CASSIUS

RANSOM

APR 8 - 1943

A few days ago the Third Episcopal District, over which he presides, honored him and his dear wife who is ill. It was well deserved and fully merited. He has been preaching the gospel 57 years, 12 years brilliant and courageous Editor of the A. M. E. Review, 18 years a Bishop in the church, and 12 years Bishop of the Third District.

APR 8 1943

Bishop Ransom organized Institutional Church in Chicago, and Saint James Cleveland. He brought Bethel, New York from "downtown" to its present site. He gave birth to the N.A.A.C.P., and the Fraternal Council of the churches.

But above all he is an orator, writer and like Chrysostom preaches the Word. He reminds one, of the old Eighth Century Prophets in Israel. With the courage of Jeremiah and the passion of Amos

he is a protagonist for social justice. His prophetic utterance is Isaiahic and moves upon lofty levels of elegance, style and ornate beauty. In accepting the Tokens of esteem and appreciation he was never more superb.

The Christian Recorder joins with the great Third District in honoring a fine Christian leader at a time when the sacredness of personality is being violated the world around in a gigantic, colossal, catastrophic war. True greatness is to be that of in terms of ideals and what men maximise

Reverdy Cassius Ransom, all hail!

New York Times

New York, N. Y.

HARLEM CHURCH

IS CONSECRATED

Manning Presides at Ceremony

Marking Full Payment of

Debt by St. Philip's

PARISH IS 125 YEARS OLD

Tucker Hails Achievement as

Inspiration to U. S.—1,000

Attend the Event

MAY 2 1943

With the full ceremonial of the Protestant Episcopal Church, Bishops and clergy of that denomination consecrated yesterday St. Philip's Church, at 213 West 134th Street, in Harlem. The service, in which the clergy of several other denominations participated, was attended by 1,000 members and special guests of the congregation. It marked also the 125th anniversary of the founding of the parish in lower Manhattan.

Bishop William T. Manning was

the consecrator and the Rev. Shelton Hale Bishop, rector, whose father, then rector, built the present edifice in 1910 and 1911, was the celebrant. The Right Rev. Henry St. George Tucker, presiding Bishop of the Protestant Episcopal Church, was the preacher.

The consecration marked the full settlement of an \$18,000 mortgage on the church property, the money having been paid on April 9 to the Church of the Holy Communion.

Manning Praises Achievement

Bishop Manning, before presiding Bishop Tucker as the preacher for the day, characterized the event as "a great and notable day in the history of St. Philip's parish."

"It is an occasion of great interest," he said, "to our city and diocese and to the whole church." He added that the payment of the church's full indebtedness "would have been a remarkable achievement at any time, and it is doubly so in this time of trial and crisis in which we are living."

Bishop Manning referred briefly to "conditions in Harlem," explaining that "there are housing conditions there which ought not to exist anywhere, and which add greatly to the problems of our true and upright fellow-citizens there."

"But I wish to say that I know of no finer work in our church, and of no finer work for religion and good citizenship, and for the good of our city as a whole, than that which is being done day by day by our clergy and congregations in Harlem."

Bishop Tucker declared at the beginning of his sermon that the occasion was "a fitting climax in the history of your parish," and added that the full payment of the indebtedness was the first in the history of Negro churches that had been paid for by the congregation itself. He said that "it is a great inspiration to the rest of the United States."

He dwelt upon the responsibilities of a congregation professing the Christian faith, especially in this critical period, when, he said, "there have never been greater demands in the whole record of human history."

Tucker Stresses Service

"The present time is one in which the call of God bids all churches to render a service such as they have never rendered before in order that He may prepare us for the saving of the world today and to bring about an era that approximates the Kingdom of God."

The service started with the processional from the basement of the

church to the main door, which was locked in preparation for the consecration. It was opened when Bishop Manning knocked upon it and the ceremonial was begun. A robed male choir sang from Palestrina's "Missa Brevis" and joined in the singing of other hymns and responses.

The clergy included members of the staff of the Cathedral of St. John the Divine, Trinity Church and other congregations from distant points between Virginia and Massachusetts.

Among the prominent laymen and women attending were Justice Hubert T. Delany of the Domestic Relations Court, Municipal Court for the day, characterized the event as "a great and notable day in the history of St. Philip's parish."

Journal and Guide

Norfolk, Virginia

Colored Priest To Represent P. E. Diocese

First Of His Race

Chosen From

Deep South

BRADENTON, Fla. — Breaking

an established tradition of the deep South, the Rev. John E. Culmer, rector of St. Agnes' Episcopal Church, Miami, Fla., has been named one of four clerical deputies to represent the Diocese of South Florida at the General Convention Cleveland, Ohio, next October.

The election came at the 21st annual convention of the diocese, which convened in Christ Church here on May 11-13. The convention has 120 white and 10 colored members.

COVETED HONOR

To be elected a deputy to General Convention, which meets every three years, is an honor coveted by every Episcopal clergyman. Rev. Mr. Culmer was elected on the fourth ballot. He was the only colored among the 16 nominees.

When the Rt. Rev. John D.

Wing, bishop of the diocese, announced the election of Rev. Mr. Culmer, it was greeted with thunderous applause.

MAY 22 1943

As far as is known, this is the first time a colored priest from the deep South has been elected to this body, which is the highest legislative division of the Episcopal Church.

ST. AGNES ADMITTED

The election came within less than two hours after St. Agnes had been admitted a parish in union with the Diocese of South Florida. This also is history-making, because it is the first colored church to be given such status in this diocese for more than a quarter of a century.

During the thirteen and a half years of ministry at St. Agnes, Rev. Mr. Culmer has confirmed 1,250 candidates.

The congregation now numbers 2,000. Besides the church edifice, four other buildings are owned by St. Agnes. All are free from debt.

St. Agnes is probably the second largest colored Episcopal church in the country. St. Philips, New York City, is first with a membership of 2,787, and St. Martin's, also of New York, is third.

The church will be consecrated on Trinity Sunday, June 20 and on the same day at Solemn Evensong, Rev. Mr. Culmer will be instituted as the first rector of St. Agnes by Bishop Wing. Under its parish charter, St. Agnes can acquire holdings to the amount of \$250,000.

According to recently published figures, 40 per cent of all Florida Negro selectees are rejected because of physical unfitness.

Of the 121 young men selected from St. Agnes' Church for service in the Armed Forces, only one has been rejected because of physical unfitness.

Jacksonville, Fla., Times-Union

October 5, 1943

Church Planning Relief in Greece, Aid for Negroes

Episcopalians Hear Plea for Rehabilitation of Orthodox Religion.

CLEVELAND, Oct. 4, (AP)—Plans to help rehabilitate the Orthodox Church in Greece and to give increased attention to religious needs

of the American negro will be pre-church's presiding bishop, the Rt. and Lay Deputies and the Wom-quate attention to the religious lives. "The most useful contribution that the churches in this country convention to widen the scope of leadership of this effort by assuming responsibility-planned." "One of the reasons why our pro-mission work in New Guinea despite existing religious bodies there can minister adequately to the spiritual needs of their own people," the of Bishops, the House of Clerical ring of a real endeavor to give ade-cause they refused to desert the na-

The Church and War Ills

In witnessing to a war-sick world and to the postwar world, the church must begin by confessing now her corporate sins, which are grievous and in part responsible for the darkness that covers the earth," says a pastoral letter to the bishops of the Protestant Episcopal church in the United States of America issued last Sunday.

The pastoral refers to "concentration of wealth in the hands of a comparatively few people, a separatists policy of isolationism that beguiled us into imagining we were not our brother's keeper, class distinctions that are anything but brotherly and racial discriminations that are anything but just."

The pastoral continues: "The most hopeful feature of modern Christianity is its retention of a capacity to criticize itself. The way of repentance is the road to the discovery of the will of God. . . ."

Churches and ministers are worried today. The war has turned many persons to the church, but there has been no great turning of the masses of people.

In England, during the month of the blitz when death fell almost hourly from the skies, the churches were the natural gathering points, the ministers and priests the natural leaders of their flocks.

They have not remained. Church attendance again is off. Atlanta, Georgia

The Episcopal church is the first to examine its problems and to make public statement. Covington, Tenn. Leader
September 30, 1943

Convocation Elects Rev. Paul Sloan Dean

The Convocation of Memphis, made up of all Episcopal parishes and Missions in West Tennessee, met for the Fall session Friday at Grace-St. Luke's, Memphis, and elected the Rev. Paul E. Sloan of Covington dean of the convocation for the coming year. Mrs. Agnes Barret was elected secretary, and Mrs. Trezevant Collier of Grace-St. Luke's Parish, treasurer. The officers were submitted to Bishop James M. Maxon, who will make the appointments.

Among subjects discussed at the meeting were the 1944 budget and the "Hymnal of 1940." The hymnal was authorized by the General Convention of the Episco-

pal Church three years ago and is just off the press. Mrs. Forrest McGinley discussed the history and contents of the new hymnal, which contains negro spirituals, many old hymns with new tunes and folk songs which appeal to peoples from every land.

In attendance at the convocation from Tipton county were: Mrs. Edward Smith, Mrs. Paul E. Sloan, Mrs. S. C. Shelton and Miss Virginia Shelton, Mrs. Agnes Barret, T. B. McCall, W. H. Green, all of Covington; Miss Pearl Morris of Ravenscroft; Mrs. Will Seay, Miss Frances Seay, Mrs. N. R. Seay, Mrs. Clara Tarry and Mrs. George Taylor, all of Mason. Luncheon was served in the Trezevant Memorial Auditorium.

A church institute for women was held on Thursday at St. Mary's Cathedral. Mrs. H. M. Prettyman, Mrs. Smith and Miss Morris attended the institute.

NEGRO PLEA MADE TO EPISCOPALIANS New York Times New York, N. Y. Need for Spiritual Leaders to Guide Post-War Adjustment

Told to Congress

OCT 1 1943
Special to THE NEW YORK TIMES.

CLEVELAND, Oct. 3—An appeal for spiritual leaders to guide the Negro people through the dangerous period of post-war adjustment was made today by Dr. Harold I. Twigg, president of Elizabeth City State Teachers College, Elizabeth City, N. C., at a joint session of the general convention of the Protestant Episcopal Church.

Speaking as a layman of the church, Dr. Twigg, a graduate of Syracuse University, declared that Negroes lacked the ministrations of a sufficient number of trained clergy.

Although they were searching for a spiritual anchor, he said, almost 7,000,000 of the 13,000,000 Negroes in the United States had no church affiliation.

"Post-war adjustment will find thousands of young Negroes uprooted from their native soil, living in new places, seeking new affiliations, ready and anxious for the spiritual leadership which this church can offer," he said.

Sees Mission Opportunity

Pleading for an effective evangelistic program and new and widened activity in the Negro missionary field, Dr. Twigg said there was a distressing lack of trained Negro leaders, an almost total lack

of service in rural areas, a far too limited service in the regions where the largest number of Negroes live, and too much work for the clergy now laboring in that field. "Over half of the Negroes in this country are as yet untouched by any or other communion," he said.

Dr. Twigg said he looked to the Episcopal Church for (1) acceptance of a point of view, a principle or set of principles by which its missionary program for Negroes might be guided; (2) provision of an adequate supply of leaders in quantity and quality; (3) a forward-looking, adequately supported missionary program based on the principle of growth, and for the necessary modifications in present organization to make this effective; (4) a special effort in rural areas where Negro youth is yearning for an enlightened and consistent leadership.

The educator commended the Episcopal Church for setting up the office of a secretary for Negro work in its home department.

Bishop Tucker Urges Relief

The immediate problem of the church will be to provide physical relief for the suffering and destruction caused by the war, the Right Rev. Henry St. George Tucker declared in his keynote address to the convention. But spiritual and moral rehabilitation for people made destitute by the war was just as essential as physical relief, the presiding Bishop said, and the problem already was being studied by the representatives of many churches.

"In many of the European countries war conditions have had as disastrous an effect upon organized religion as upon secular activities," he said. "The church in these countries will, as it were, be the new spiritual as one of the 600 'officially handicapped, by lack of material resources just at a time when its influence and ministrations are needed."

"The most useful contribution that churches in this country can make to the rehabilitation in Europe will be to assist the already existing bodies there to get on their feet, so they can adequately minister to the spiritual needs of their own people."

"Our own church has for several years been helping the Church of England maintain its widespread missionary activities."

Bishop Tucker told the delegates that plans could be presented at this convention to broaden the scope of such work of the Protestant Episcopal Church.

"It is thought that Greece would be an appropriate field for this kind of assistance," he said. "Conferences with leaders of the Greek church are planned as a means of world fellowship must be the aim of every parish, every diocesan

Daily World Atlanta, Georgia Negro Spiritual In Episcopal Hymnal SEP 6 1943

WASHINGTON, D. C.—(ANP)—Of interest to every Negro in America and elsewhere for that matter is the report and the adoption of the new hymn book by the Episcopal church.

For the first time in the ageless history of this institution a Negro spiritual has been incorporated in these countries will, as it were, be the new spiritual as one of the 600 "officially handicapped, by lack of material resources just at a time when its influence and ministrations are needed."

This is the first revision of the hymnal since 1916 and is the result of six years of study by a joint commission, headed by the Rt. Rev. Benjamin M. Washburn of Newark, N. J.

The new hymns added are an indication that congregational participation in the musical part of the Episcopal service is desired. Herebefore, the music of the Episcopal church has largely been "choir style and not suited nor adapted to congregational participation."

in training and work and culture to prove his worth as a man and as a citizen," the report declared, adding: "It is difficult to see how Christian democracy can offer less than this. The Negro must be treated as a man and citizen, and not as a Negro."

Episcopal Church Demands New York, N. Y. Amsterdam News U.S. Act On 'Race Problem'

Declaring the race problem in the United States is that the Negro must be treated as a man and citizen, and not as a Negro," the Social Reconstruction Committee of the Episcopal Church through its national council at 281 Fourth Avenue, this week, urged the United States to take the lead in solving the race problem. The report and recommendations are scheduled to be submitted to the general convention in Cleveland, Ohio, on October 2.

The special committee charged with the responsibility of presenting the race problem report and recommendations to the convention is headed by Bishop William Scarlett of Missouri. The report affirms loyalty to the "Jewish-Christian tradition that all mankind is one

12-1943

Father Culmer Named In Church 'Who's Who'

Courier

Pittsburgh, Pa.

MIAMI, Fla., Sept. 9—In recognition of many years of religious leadership in Florida and years as vicar of the St. Agnes Episcopal church here, Fr. John E. Culmer was again elected to be included in the 1944 edition of "Who's Important in Religion," it was announced this week by the Institute for Research in Biography, New York publishers of the journal.

Some of Father Culmer's accomplishments since coming to Miami and development of Christ in America has asked the leading university, on September 22, Dr. Will Alexander, former president of Dillard university, a member of the Interracial Commission in Atlanta and an official of the Farm Security Administration, is to study the basis of a just and durable peace.



Father Culmer

campaign for better housing and sanitation for Miami Negroes. This campaign, widely publicized by the Miami Herald, resulted in the Liberty Square Federal Housing Project which today houses 1,000 Negro families.

2. Member of Governor Sholtz's advisory sub-committee on Negro Education for Florida.

3. One of ten leading Negroes of Florida to be designated by the Governor as a member of the Texaco Centennial committee, and was spokesman for the committee.

4. Appointed by Forward Movement commission as lecturer at Conference of Church Workers at Galveston, Texas.

5. Four successive times elected a delegate to the Provincial Synod from the Diocese of South Florida.

6. Included in "Who's Who in the Clergy," "Religious Leaders of America," and the "Biographical Encyclopedia of America."

7. First Negro from Florida to be invited as guest speaker on the nationally famous CBS "Wings Over Jordan" program.

8. Awarded honorable mention in International Essay Contest sponsored by the Department of Sociology of Atlanta university on "Experience of Foreign-born Negroes in America."

9. Served two years as a member of "The Board of the Housing Manager" of the Liberty Square Federal Housing Project.

10. Author of "Seven Years in Retrospect" and "A Manual of Catholic Worship"—the only communicant's manual compiled by a colored clergyman of the church with a national circulation, Morehouse-Gorham, publishers.

11. Member of Negro Advisory committee to the Miami City commission.

12. Appointed by Governor Holland as an associate member of Registrants Advisory Draft Board No. 11, Dade county.

13. Vice-chairman of the Negro Division of the Dade County Defense council.

RELATIONS

EPISCOPAL

Episcopalians Asked For Full Share Of Democracy

Courier 23 1943 — Pittsburgh, Pa.

Florida Priest Makes Plea For Race In House of Deputies

CLEVELAND—(ANP)—After two days of vigorous debate over a proposed canon to liberalize the church laws on remarriage of divorced persons, the house of deputies of the Episcopal church voted down the motion. The original rigid canon remains unchanged.

OTHER MEASURES

Although stiff opposition was expected from Southern white delegates, the religious body overwhelmingly adopted a report of the joint commission on social reconstruction which stated as its purpose to seek (1) a more unified world, (2) recognition of the intrinsic worth of every person without distinction because of race or color to equality of opportunity.

Race Relations In South Fine, Says Bishop Phillips

NASHVILLE—(ANP)—At a celebration of the 75th anniversary of the First Episcopal district of the church held here last week, Senior Bishop Charles Henry Phillips declared that the racial relations between Negroes and whites in the South are "fine." These relations, too, he said "are improving all the time."

The 85-year-old bishop who resides in Louisville, came here to address, preside over, and attend the celebrations of the CME church which he said will not actually be 75 years old until 1944. But "on account of the splendid circulation of money at this time and because we cannot prophesy for the future, we are celebrating the anniversary now."

What the Negro wants is human equality, not social equality—what he wants is an equality of the rights and privileges of free men, Bishop Phillips emphasized. An authority on racial relation, the bishop cited numerous experiences upon which he bases his optimistic conclusions. He told of the co-operation and help he had received from whites throughout the South, especially in Nashville where he resided as a churchman for 40 years, and pastor of the Chestnut Street church here (the church in which the celebration was held) in 1892-3.

Father Culmer Named In Church 'Who's Who'

MIAMI, Fla., Sept. 9—In recognition of many years of religious leadership in Florida and years as vicar of the St. Agnes Episcopal church here, Fr. John E. Culmer was again elected to be included in the 1944 edition of "Who's Important in Religion," it was announced this week by the Institute for Research in Biography, New York publishers of the journal. Some of Father Culmer's accomplishments since



Father Culmer

coming to Miami and developing St. Agnes to its present status as one of the leading religious institutions of the South, are:

1. As chairman of the "Fact Finding Committee," of the Greater Miami Negro Civic Service league, the car initiative, a citywide campaign for better housing and sanitation for Miami Negroes. This campaign, widely publicized by the Miami Herald, resulted in the Liberty Square Federal Housing Project which today houses 1,000 Negro families.

2. Member of Governor Sholtz's Advisory sub-committee on Negro Education for Florida.

3. One of ten leading Negroes of Florida to be designated by the Governor as a member of the Texaco Centennial committee, and was spokesman for the committee.

4. Appointed by Forward Movement commission as lecturer at Conference of Church Workers at Galveston, Texas.

5. Four successive times elected and supplementary. When one delegate to the Provincial Synod member of the body is afflicted from the Diocese of South Florida, the whole body suffers, and when one Negro is afflicted socially, economically or otherwise, America is bound to suffer, he pointed out.

6. Included in "Who's Who in the Clergy," "Religious Leaders of America," and the "Biographical Encyclopedia of America."

7. First Negro from Florida to "in an enterprise which involves the common risks, common losses, common profits, common privileges and common opportunities," he explained.

8. Awarded honorable mention in International Essay Contest sponsored by the Department of Sociology of Atlanta university on "Experience of Foreign-born Negroes in America."

9. Served two years as a member of "The Board of the Housing Manager" of the Liberty Square Federal Housing Project.

10. Author of "Seven Years in Retrospect" and "A Manual of Catholic Worship"—the only communicant's manual compiled by a colored clergyman of the church with a national circulation, Morehouse-Gorham, publishers.

11. Member of Negro Advisory committee to the Miami City commission.

12. Appointed by Governor Holland as an associate member of Registrants Advisory Draft Board No. 11, Dade county.

13. Vice-chairman of the Negro Division of the Dade County Defense council.

RACE RELATIONS

ADVISOR In recognition of his import in the field of religious leadership and general civic initiative, the Department of Public Relations of the Federal Council of Churches of Christ in America has asked Father Culmer to confer with a Commission on Our Democracy at Howard university, on September 22. Dr. Will Alexander, former president of Dillard university, a former member of the Interracial Commission in Atlanta and an official of the Farm Security Administration, is to study the basis of a just and durable peace.

Lack Of Trained Clergy Feared In Post-War World

White Educator Cites Conditions Which Will Face Negro Church and Clergy

Dr. Harold L. Trigg, president of Elizabeth City State Teachers' college, Elizabeth City, N. C., stirred the joint session of the 54th Triennial General convention of the Episcopal church last week to prolonged and thunderous applause as he challenged that bodymen, that Negroes lacked the minimum of servant to that of "friend," trained clergy. Speaking as a layman of the "Post-war adjustment will find church, Dr. Trigg, a graduate of thousands of young Negroes up Syracuse university, told his audience of their active role, new force of 5,000 churchmen including in new places, ready and anxious for ecclesiastical dignitaries and lay-the spiritual leadership which this church offer," he said.

White Educator Cites Conditions Which Will Face Negro Church and Clergy

23 1943

Pleading for an effective evangelistic program and new and widened activity in the Negro missionary field. Dr. Trigg said there was a distressing lack of trained Negro leaders, an almost total lack of service in rural areas, a far too limited service in the regions where the largest number of Negroes live, and too much work for the clergy now laboring in that field.

Although they are searching for spiritual guidance, he said, almost 7,000,000 of the 13,000,000 Negroes in the United States have no church affiliation. "Only half of the Negroes in this country are as yet untouched by us or any other communion," he declared.

He said he looked to the Episcopal church for (1) acceptance of a point of view, a principle or set of principles by which its missionary program for Negroes might be guided; (2) provision of an adequate supply of leaders in quantity and quality, men and women; (3) a forward-looking adequately supported viable missionary program based on the principle of growth, and (4) the necessary modifications in present organizations to make this effective; (4) a special effort in rural areas where Negro youth is yearning for an enlightened and consistent leadership.

Uncle Sam Gets 'Heavens' Free From Pa Divine

**Government Had
Offered \$10,000
Yearly For Hotel**

Government officials had offered an order of arrest followed. The to pay a \$10,000 yearly rental for court ignored Father Divine's as- the hotel according to Miss As- sertion that "I am a free gift to cension Olivette, manager, but the world, gratis to mankind." Father Divine, who is called "God" So did Mrs. Brown through her by his disciples, ordered that rental counsel, William W. Lowell. Mrs. be free. He also agreed to pay the Brown, the court learned, didn't annual taxes. JAN 28 1943 want Father Divine. She wanted

Miss Olivette said the roof will be used as a lookout by coastguard men.

Nuns Buy Hotel Sought by Divine

By the United Press.

READING, Pa., April 26.—Sunset Hall, 79-acre mountain resort where Father Divine, Negro cult leader, sought to purchase for his followers, was sold today to the Sisters of the Immaculate Heart of Mary, a Catholic religious order.

Father Divine sought the hotel and the 79-acre tract to establish one of his heavens and had made an initial payment of \$3500. The proposed sale to Father Divine fell through, however, after several weeks of protests and a mass meeting of Wernersville district residents.

Father Divine Visits 'Limited' to Sundays

Father Divine may be god to legions of "angels" but he can't visit New York on weekdays. The sheriff of New York County has a warrant for his arrest, which is legally good on any day except Sunday.

So the stocky Harlem leader chooses the Sabbath to visit his various "heavens" above 110th St. And Undersheriff Meyer Bernstein watches carefully for a possible late departure.

It started last June when Supreme Court Justice Charles P. McLaughlin ordered Father Divine to start paying \$100 weekly to a former "angel," Mrs. Verinda Brown, who was alleged to have turned over to him \$3937.02 between 1930 and 1934. Up to that time total amount of the judgment was \$5940.57. Father Divine appealed and lost.

By Aug. 27 he was \$900 in arrears on the installments. He was held in contempt of court and an order of arrest followed. The court ignored Father Divine's assertion that "I am a free gift to the world, gratis to mankind."

So did Mrs. Brown through her
counsel, William W. Lowell. Mrs.
Brown, the court learned, didn't
want Father Divine. She wanted
Lenox Ave. wampum. On Oct. 2
the defendant announced his "resi-
dence" as Philadelphia and the
game of hare-and-hound has been
on since. MAR 9 - 1943

"We know he's living at one of his missions in Philadelphia," Mr. Lowell said today, "and we know he appears at Rockland Palace (a Harlem mission) various Sundays. I suspect that he drives back and forth. But we may try to have this judgment prevail both in Pennsylvania and New Jersey under the full-faith-and-credit provision of the Constitution."

Reverse of Another Case.

Mr. Lowell scoffed at Father Divine's assertions that he has no income and estimated his followers' holdings represent a cash value of \$500,000. He added that the leader's present absentee status is just the reverse of another court order he obtained against Father Divine in 1941 when the latter was under arrest but confined to Manhattan Island under a jail liberties agreement for six months.

"There's no time limit on the present court order and he can't get release under a bail bond. If he takes a pauper's oath he'll have

rod to legions of "angels" but weekdays. The sheriff of New for his arrest, which is legally day.

On Jan. 5, 1943, Father Divine asked Governor Dewey to review the case. The Governor wrote that he wouldn't interfere with the judiciary. On Feb. 2, in his publication *The New Day*, Father Divine implied he might have to withdraw his "heavens" and "angels" from New York State. The Governor hasn't answered this one.

Mr. Lowell admitted that the case hasn't been a profitable one, even if he has "knocked out of the box" some 10 Divine lawyers. Conversely, he grinned, the case has cost Father Divine "at least \$25,000." MAR 8 - 1943

David Diamond of 66 Court St., Brooklyn, saying he still represents Father Divine, threatened to carry the case to the United States Supreme Court. He said "freedom of worship" was at stake.

To make clear the muddle for his followers, Father Divine in the Feb. 18 issue of The New Day explained his status thus: "By tangibilizing your fondest imagination I have brought into actuality the REALITY of GOD ALMIGHTY! Therefore, I say, 'Handle ME and feel ME and see that a spirit has not flesh and bones!'"

The Union
Cincinnati, Ohio

Father Divine's latest hotel heaven, near Atlantic City, has been turned over to the U. S. Government for military uses for "the duration." The government had offered \$10,000 annually, but the "father" and his staff would only charge \$1 a year! Ye gods and little fishes! Talk about Christianity, talk about patriotism, talk about the Golden Rule, Father Divine has "the real goods, he believes in "Practicing what you preach."

Bystander

Des Moines, Iowa
FATHER DIVINE FOLLOWERS
REFUSED PURCHASE
OF WAR BONDS

who gets more publicity than he wants, was in the 1949 business last week.

APR 3

First, he transferred "Heaven" from New York to Newark, making a cash purchase of a \$15,000 building in that city, and

Second, he registered vigorous protest with the Man in the White House against the refusal of the Treasury Department to issue War Bonds to his followers because of their celestial names.

According to the Telegram "God" took it on the lam to defeat the ends of justice and came to New York on Sunday visits because the arrest order held by Sheriff Meyer Bernstein is enforceable only on

According to the Telegram "God" took it on the lam to defeat the ends of justice and came to New York on Sunday visits because the arrest order held by Sheriff Meyer Bernstein is enforceable only on

weekdays. **MAR 20 1943**
Less than seventy-two hours after the appearance of the World-Telegram story, Divine vented his wrath via letter on the editors of the publication. Addressing them as "O foolish publishers and all ye ill-informed..."

The letter reminded the editors of Judge Smith of Nassau County who died of heart failure four days after sentencing Divine to a year in jail and of the fate of Sufi Hamid, rival cultist, and so-called "Harlem Hitler" who was killed in an airplane wreck.

In NYC Paper

MAR 20 1943
NEW YORK CITY—Father Di-
vine doesn't like The New York
World-Telegram.

In fact, the father has indicated by letter that perhaps something not nice will happen to those on the staff of the paper who were responsible for a story about him which appeared in the daily last week. MAR 20 1943

The telegram story told of a royal chase between Father and the Sheriff of New York County. Recently Divine moved his "heaven" to Philadelphia. The removal, the Telegram points out, is amazingly coincidental with a court order handed down by Supreme Court Justice Charles B. McLaughlin directing Father to

**Black American
Baltimore, Maryland
Father Divine**

Objects to Story

In the area of New York and vicinity, there has been a complete disregard of their efforts to carry out their patriotic duty. "Several officers and persons whose specific duty is to sell bonds to any and everyone, rejected them and flatly refused to sell them."

As to the War Bond issue, it seems that Harlem banks and post-offices have been refusing to allow Divinities to purchase war bonds under such names as Mary Love Heavenly Stay, Joy Love and Glorious Illustration.

In his wire to President Roosevelt and Secretary of the Treasury Morgenthau, the cult-leader said:

APR 3 1943

"To the surprise and righteous indignation of the Treasurer of the Treasury who want to purchase bonds for a church, auditorium, large dormitory for transients, a restaurant and apartment and office for Father Divine himself."

called "Harlem Hitler" who was killed in an airplane wreck.

New York Times

New York Times

Father Divine Moves

"Heaven" To Newark

Sends FDR Protest

On two counts, Father Divine.

In fact, the father has indicated by letter that perhaps something not nice will happen to those on the staff of the paper who were responsible for a story about him which appeared in the daily last week. **MAR. 20 1943** The telegram story told of a royal chase between Father and the Sheriff of New York County. Recently Divine moved his "heaven" to Philadelphia. The removal, the Telegram points out, is amazingly coincidental with a court order handed down by Supreme Court Justice Charles B. McLaughlin directing Father to

learned his followers were refused bonds because of the validity of their names were questionable, according to Lamb. He said that Father Divine has been encouraging his followers to invest in bonds and stamps.

Afro-american
Baltimore, Maryland

Father Divine
Objects to Story

Father Divine Points To Hitlerism In USA

Father Divine telegraphed a message to President Roosevelt and the Secretary of the Treasury last week likening the withholding of war bonds from his followers to the display of hitlerism at work in America.

The message was sent when New York followers found themselves unable to purchase war bonds because their names are different to the American version. The Biblical practice of changing one's name when he changed his belief is one of the policies of Father Divine's group. These names, styled by those who don't understand, as names of angels, are used by members for all purposes following their adoption.

John Lamb, secretary to Father Divine, released information indicating that Father Divine declares "to refuse to sell bonds merely because of the adopted names of his followers is a decided display of hitlerism at work in America, and is threatening the very bulwark of democracy and jeopardizing the fundamental principle upon which this government is founded."

Father Divine Turns Hotel Over To Coast Guard

ATLANTIC CITY.—(ANP)—The 150-room "Heaven" of Father Divine, Hotel Brigantine, is ready for occupancy by the coast guard sometime recently, it has been announced. The property was leased to the government by the 87 followers of the noted evangelist, who own it for a period scheduled to expire two months after the end of the war.

Government officials had offered to pay a \$10,000 yearly rental for the hotel according to Miss Ascension Olivette, manager, but Father Divine, who is called "God" by his disciples, ordered that rental be free. He also agreed to pay the annual taxes.

The hotel is a well appointed edifice containing 10 floors and two penthouses. There is no basement, but the building houses two large lounges, two reading rooms, a main dining room, a smaller dining room and a kitchen on the mezzanine floor.

Miss Olivette said the roof will be used as a lookout by coastguard men.

Weekly Review

Birmingham, Ala.

Father Divine Keeps

Father Divine's Next Champ

Where They Play

FRIDAY

Union vs. Metro All-Stars
(At Renny Casino, New York)

SUNDAY

Baltimore Mets vs. Wash. Brewers
(At Turner's Arena, Wash., 4:15 p.m.)



Afro-American
Baltimore, Md.

Saint Thomas, the up and coming heavyweight, who has been promised the "heavyweight championship within a year" by his cult leader, Father Divine. Thomas, who fights "for the kingdom," was born Tommy Reed, at Newman, Ga., 22 years ago, and has two one-round kayoes to his credit. If he fails to win the championship, now held by Joe Louis, he'll be "the first failure Father Divine ever had." Peace, it's wonderful!

One Wing Ahead Of The Sheriff

NEW YORK — (Calvin's News Service)—Father Divine, who went to live in Philadelphia last October, has been quietly visiting his "angels" in the "heavens" above 110th Street, on occasional Sundays, it was reported this week.

Weekly visits are out, because an undersheriff is on the watch for Father Divine. Sundays, the day when a warrant is not legal, the undersheriff eyes the clock closely because, should "Father's" watch not be accurate, a minute out of the way would give the undersheriff his opportunity to nab him. But Divine is too smart for that.

Divine hasn't paid even the installment of the \$3,837 he was ordered to return at the rate of \$100

Verinda's attorney, William Lowell, threatens to sue in Pennsylvania and New Jersey to make judgment effective in these states.

Meantime, Father Divine has been appearing Sundays at Rockland Palace, a Harlem mission, says Attorney Lowell.

UNDER THE MICROSCOPE

By E. WASHINGTON RHODES

MAY 15 1943

FATHER DIVINE KNOWS HOW TO KEEP DOWN FOOD PRICES

MAY 15 1943

"FATHER DIVINE" is the only person in America who has been able to keep the cost of living down. One can still buy a meal for 15 cents at most "Peace" restaurants. That is what I heard as I listened in on a conversation between two women who were discussing the "high cost" of living. There was no intention on my part to eavesdrop, but when I heard one of the ladies say that an ordinary head of cabbage cost \$1.05, even my most severe critic could not blame me for perking up my ears.

There is great concern among the experts down in Washington because of the rapid rise in food prices. Despite all the big talk about ceiling prices and freezing wages every housewife knows that when she goes to market her dollars buy less and less food.

MAY 15 1943

Now if "Father Divine" knows the answer why not appoint him food administrator or some such thing? At least he could not do any worse job than those who are trying to make food prices and pay checks balance. If the experts can't do the job why not let somebody else try? Of course "Father Divine" has a dark skin and no colored man is supposed to know anything about such matters. However, if a man can buy a hotel and rent rooms for fifty cents a day and succeed while the former owners failed renting rooms in the same hotel for \$3.50 a day, that man must have something on the ball.

Weekly Review

Birmingham, Ala.

Father Divine Wants War Bonds For Angels Too

Wires Plea To FDR After Sales Denied Followers

NEW YORK — (Calvin's News



RHODES

Service)—Father Divine telegraphed President Roosevelt and the Secretary of Treasury because angels like Purty Lamb and Blessed Faithful Part could not buy War Bonds. Officials in New York would not sell them bonds, suspecting these were not their real names.

So, Father Divine, lately of New York, but more recently of Philadelphia, wrote to the President. His telegram was released by his white secretary, John Lamb. It read:

"To refuse to sell bonds merely because of the adopted names of my followers is a decided display of hitlerism at work in America and is threatening the very bulwark of democracy and jeopardiz-

time Truthful Marthas were questioned. Truthful Marthas was stopped on July 16 as she was driving to the 125th St. ferry. Ten other Two most points—whether driv-women were in her car, all bound ing to Philadelphia to see Father for the Peace Circle Mission Con- Divine constitutes essential motor-ference in Philadelphia. Truthful ing and what's in a name—will be Marthas also had an improperly thrashed out at the midtown ra-registered gasoline book, authori- tioning board, 1775 Broadway, onies said Thursday of this week. At that

An OPA Case Issue

ing the fundamental principle up on which this government is found ed."

World-Telegram

New York, N. Y.

Father Divine Now

12-1943

World-Telegram
New York, N. Y.

Woman Blocks Holdup Credits Father Divine

Mrs. Rebecca Mantis is a follower of Father Divine and although he is in Philadelphia, she has no fear here.

Mrs. Mantis knew no fear yesterday when she stuck her head in her husband's haberdashery shop at 2810 Broadway and found two men with guns dipping into the till.

Some persons would have been afraid, but in Mrs. Mantis' words: "I was like an innocent child looking into the mouth of a lion." She yelled.

The lions ran and both were grabbed by civilians.

Booked on charges of assault, robbery and violation of the Sullivan law, they gave their names as John Baptist Cannibale, 23, of 1037 Ogden Ave., the Bronx, and Edward Steele, 262 W. 91st St.

Today Mrs. Mantis attributed her timely intervention to Father Divine.

"Peace," she said.

A son usually takes lunch to Mr. Mantis. But yesterday there was no bread in the house, so Mrs. Mantis, on her way out for bread, decided to tell her husband that his lunch would be late.

She had trouble getting into the haberdashery. When she was admitted by the two strangers she heard groans coming from the back of the store. That was when she yelled.

Mr. Mantis had been bound



World-Telegram Photo by Ravenna.

Mrs. Rebecca Mantis

Courier

Pittsburgh, Pa.

HOLD YOUR JOB PROGRAM NOT NEW TO FATHER DIVINE

NEW YORK, Sept. 9.—In response to the "Hold Your Job" program, Father Divine says, "I am daily demonstrating to millions the way all humanity should work and should live in order to acquire the best in life and to enjoy political, social, economic, financial and physical freedom."

and gagged and dumped in a car-tion in the back room. He was pleased to see his wife, Father Divine or no Father Divine.

Afro-American

Baltimore, Md.

Divine's Butcher Penalized By OPA Overcharging

NEW YORK.—For allegedly selling pork chops above ceiling prices, Samuel Miller of the Bronx, principal supplier of meat for Father Divine, was forbidden by an OPA official Thursday to deal in meats for three months beginning July 1.

An investigation of Miller's sales from a store at 2308-2314 Twelfth Avenue, was made by OPA inspectors following anonymous complaints.

At the hearing before Harry B. Chambers, chief regional OPA hearing it was testified that when the butcher learned a probe was being made he ordered his employees to destroy his books. Testimony also revealed that meals sold in Divine restaurants for 15 cents each actually cost 50 cents.

Father Divine's Taxes Raised 1,000 Per Cent

ATLANTIC CITY, N.J.—Protests from followers of Father Divine led assessors to reduce taxes on their recently purchased Brigantine Hotel from \$60,000 to \$15,000.

Father Divine told the AFRO: "They tried to make the owners almost buy the property over again with the first year's taxes, as they raised the taxes 1,000 per cent."

A spokesman said: "We are willing to pay our rightful share of city taxes, but we are going to fight to the end to see that there is no discrimination against us."

Father himself said:

"It goes to show how prejudiced and discriminatory are running rampant in this American nation."

"Every one can see what the plight of America will be if democracy is pushed in the background and Hitlerism continues to divide, segregate and destroy the people's right to life, liberty, and happiness under the Constitution, the bill of rights and the Declaration of Independence."

Father Divine Gets Third Inter-Urban League Award

PHILADELPHIA.—Insufficient to compensate Father Divine for his humanitarian work neither in words of the human language, express my appreciation for this presentation," declared Father Divine in acceptance since moving his headquarters a silver cup, the third annual award from New York, Father Divine was accompanied by more than fifty members of his Rosebud past year.

Robert (Duke) Morgan, director of the league, especially, to thank the league. executive secretary of the Chamber of Commerce, and Dr. Adolph Anderson, who gave the presentation speech, all declared that I would be slightly considered, the awarding of the cup was far for I am endeavoring to do what

Father Divine

I can and whatsoever lies in my power for the good of humanity, without the slightest thought of compensation or remuneration.

Invites Host to Dinner

"I highly appreciate this presentation and to your humble servant. I have seen fit to present it to me, they are unbiased and real American citizens. Especially so, because I represent, as your honored representative said, no special group, race, creed or color, but I am bringing all peoples together to bring about that long sought-for universal brotherhood of man and the realization of the fatherhood of God."

An invitation to dine with him following the presentation was issued by Father Divine and was promptly accepted by the Inter-Urban Leaguers and those members of the Chamber of Commerce present.

Mrs. Washington Fights Higher Father Divine Tax

Baltimore, Md.

Afro-American

Seashore Business Woman Shows How Rich,
with \$10,000 Homes, Pay Taxes on \$548

By CLAY CLAIBORNE

ATLANTIC CITY, N.J.—The increased assessment from \$26,000 to \$115,000 on the Father Divine Heaven in the Brigantine Hotel is a direct attempt to jim crow colored people from the Brigantine municipality, declared Mrs. Sara S. Washington, one of the co-owners of the property.

Mrs. Washington, a prominent business woman, filed a petition for a reduction of the assessment, stating that white residences of the town possess properties in Brigantine valued at more than \$165,000 but carried on the assessor's books at \$11,000.

It was brought out that Brigantine has an ordinance under the terms of which in "Zone A" (the section where most of the wealthy whites live) it is illegal to erect a dwelling costing less than \$4,500.

Mansions for \$1,000

The petition asserts that there are scores of residences in "Zone A," some of them 10 and 12-room mansions, assessed at an average figure of less than \$1,000 each.

During 1942, Father Divine's followers brought the Brigantine Hotel for \$70,000 cash. However, when the Divine Angels began to move into the new heaven, white residences attempted to jim crow them. The officials of the league condemned and tore down the boardwalk which passed the property, and tried to re-purchase the hotel.

But Divine demanded \$500,000, a sum declared by officials unreasonable.

However, they decided that the property should be re-assessed at \$500,000 as a basis for taxation, despite the fact that the hotel carried for years a valuation of \$26,000.

Divine Fights Back

The attempt to increase the assessment during 1942 was fought off by Divine, and the New Jersey State Board of Tax Appeals decided that \$70,000 was a proper valuation for assessment.

This year the Brigantine assessors have raised the 1943 assessed figure to \$115,000.

In her petition for a reduction to a more reasonable figure, Mrs. Washington declares that many of the present white residences of Brigantine own properties of high values but with low assessments.

The petition includes the following white property owners and avers:

List Property Owners

That Wendell H. and Elizabeth S. Norris live in a \$10,000 house assessed at \$548;

That Otto Soreson lives in a house built at a cost of \$9,000, assessed at \$474;

That Orville Crame, one of the Brigantine city commissioners, lives in a mansion worth \$12,000, assessed at \$642;

That John Lloyd, Jr., Brigantine city commissioner, owns a house built for \$8,000, assessed at \$486; that Lloyd lives in a house owned by Samuel P. and Agnes N. Leeds, constructed at a cost of \$12,000 but assessed at the sum of \$762;

That Paul C. Rump, another city commissioner, lives in Mrs. Roebuck Honor's house, which was for \$6,500, that this house and lot are assessed at \$778;

That Isaac Bacharach, former congressman, is owner of a home worth \$15,000 but assessed for 1943 at the sum of \$710;

That Dr. David Allman's home, near

the Bacharach mansion has a \$10,000 value but assessed at \$697;

That Dr. Richard C. Bew owns a home that cost \$15,000 to build but assessed at \$1,046;

FORMER MAYOR'S HOUSE \$1,000

Vincent S. Haneman, state assemblyman, and former mayor of Brigantine, lives in a home valued at \$6,500 but assessed \$1,035; that Haneman's parents own a house worth \$6,500 assessed \$662;

That Samuel A. and Anna L. Press are the owners of a house worth \$8,000 assessed for only \$540;

That Kenneth B. Walton owns a home costing \$10,000, but assessed for \$618;

That Ruth M. Bacharach owns a house worth \$6,000 but assessed at \$678;

That Dr. Ferg C. Phillips is listed as the owner of a house constructed at the cost of \$8,000 now assessed for \$778;

That Robert N. Ernest, city clerk of Brigantine, and wife are listed as owners of a house that cost \$7,500 assessed at \$488;

That Robert and Helen Peacock own a house costing \$12,000, assessed at \$629.

Hotel Assessed \$540

Mrs. Washington further asserts that the "Lagoon," a fashionable nite club in Brigantine, with a bar and dance hall, is a hotel with 20 or more rooms and the construction of which cost well into thousands, is assessed this year for \$540, and

That the land on which the Brigantine Fedullo pier, larger in proportion to the land on which the Brigantine Hotel pier stands, is assessed at \$2,000.

Philadelphia Tribune

Philadelphia, Pa.

Father Divine Buys
Old YMCA Building

Father Divine added the old YMCA building at 41st street and Westminister avenue to his real estate buildings here on Tuesday.

Purchased in the names of 25 members, the buying price was \$6,000. More than \$40,000 will be spent in renovating the three-story building. John Lamb, Divine's secretary, said, a char-a-lain, living quarters for members and a restaurant will be included.

Fr. Divine To Receive Silver Cup

Rev. M. J. Divine, better known as Father Divine, is coming to Philadelphia on Monday, November 1, to receive a silver loving cup at the annual merchant's business show, sponsored by H. Holland Fields.

The mammoth Rosebud choir, an adjunct of the Divine movement, will be on hand to furnish music for the occasion.

The cup is being presented



Followers of Divine Enrich Treasury \$1,000 Monthly Thru 'Conscience Fund'

A "conscience fund" which enriches the government \$1,000 monthly has been started by Father Divine who has instructed his followers to pay all their debts, new and old.

If they cannot remember to whom they owe the money or cannot locate them, they are to send the money to the Government.

More than \$1,000 is received monthly, and Father Divine has assured the Treasury that "the march of righteousness" has only begun.

The followers send the money in their new names with instructions to the Treasury to acknowledge the payments to Father Divine.

"Satisfied Love" of New York sent \$25 in payment of money she found on a subway years ago. "David Victory" of Chicago sent \$15 for a victrola left in his care in 1928. "Miss New Day" of Orange, N.J., sent \$14 due someone she can't locate and \$2 she found.

"Precious Love" sent \$5 and "Elizabeth Silently" sent \$50 to clear old debts. "True Jacob"

sent \$10 because he loafed on his job and quit early when he worked for the WPA.

"Miss Willing Heart" of Philadelphia, sent two \$100 bonds because she felt she owed it to the Government.

H. Holland Fields by the Inter Urban League, of this city, of which Duke Morgan, local composer, is director.

The business show, the second annual exhibition, is being directed by Fields, who has organized leading South Philadelphia merchants in a gigantic sales promotion drive to culminate in a three-way show, which it is expected will tax the capacity of the O. V. Catton Hall, 16th and Fitzwater streets, where the event will be held.

Features of the event will be a varied display of merchandise and a reasonable show. One hundred prizes, now on display in the windows of merchant will be given to the lucky holders of winning tickets.

Divine And Angels Open New 'Heaven'

Philadelphia, Pa. Philadelphia Tribune, AUG 28 1943. deus M. Daly, president of the Civil Service Commission has been purchased by Father Divine at a reputed cost of \$17,000. It will be used as a residence for the followers of Divine.

were followers of Father Divine on their way to the opening of his newest property at 751-55 south 19th street 1943

All day long the followers and the general public crowded the cafeteria and the grocery store opened on the first floor of the building. The upper floors will be used for lodgings.

Another South Broad street home, the residence of Thad-

12-1943
Christian Index

Jackson, Tennessee

FRATERNAL COUNCIL OF NEGRO CHURCHES

JUL 1 1943
THE Fraternal Council of Negro Churches in America, of which Bishop J. A. Bray is president, is one of the most potent organizations of the Negro race. It is functioning in a vigorous way in the interest and defense of the race during these days of stress and strain. Every cause of our people is being championed in a most creditable way with telling effects.

Among the many advance steps taken and alert efforts planned at the annual meeting held in Memphis, Tennessee, last April, (which was doubtless the most far-reaching in the magnitude of its scope in the history of the organization), was the appointment of a special commission to call upon President Roosevelt to discuss vital issues of the race and nation during the present World War Crisis.

This commission met with Mr. Roosevelt at the White House on June 15, and held a lengthy conference with him, which is reported to have been both profitable and satisfactory. The President gave hearty approval of the Fraternal Council of Church's selection of Bishop J. A. Gregg of the A. M. E. Church to tour the War Fronts. Composing the Commission were Bishop J. A. Bray, Bishop C. L. Russell, Rev. W. H. Jernegan, Bishop W. J. Walls, Bishop L. H. King, Bishop R. R. Wright, Jr., Bishop D. H. Sims and Rev. E. L. Harrison.

The Commission of the Negro Church is also reported to be the first Negro Committee that has been able to confer with the President since our nation entered the present war. It is earnestly hoped and prayed for, that the visit of these distinguished churchmen and race leaders will be fruitful in causing the President to act with regard to creating sentiment that will aid in causing a cessation of the numerous racial clashes that have been recently occurring throughout the nation.

Fraternal Council Of Negro Churches Of America Holds Great Meeting In Memphis

JUN 3 1943
Leaders From All Large
Denominations Present

The Fraternal Council of Negro Churches of America held in Memphis, Tennessee, last month one of the most significant gatherings of the great religious denominational leaders of the race ever held in America. Attending were Bishops of the Methodist Churches, Presidents and Moderators of Baptist

Fraternal Council of Negro Churches in America

and local Committee. A Commission of seven persons from different denominations will serve in an advisory capacity concerning matters of the policy of the office in Washington.

Bishop J. A. Gregg was selected to visit the battlefields where the Negro soldiers are giving their lives for the country. The constitution of the Council was revised so that it now becomes possible for local church, as well as denominations and individuals, to join the Fraternal Council of Negro Churches in America—the individual membership being \$2.00, associate membership for one year \$1.00, and \$5.00 for annual church membership. A budget was provided for the operation of the Washington office for the protection of the rights of the race, also for the operation of the main office for research and publicity. Unity, harmony and singleness of purpose characterized the meeting.

The annual address of Bishop J. A. Bray, the president of the Council, was acclaimed through the unanimous vote of the Council to have been one of the most outstanding messages ever delivered on such occasions before the congregation. It was also unanimously voted by the hundreds of representatives present that Bishop Bray be requested to have said message printed in pamphlet form. It dealt with every vital issue regards the religious, civic, social, economic and political aspect of our race.

Among those appearing on the program during the meeting were: Drs. W. H. Jernagin, J. C. Austin, C. T. Murry, J. L. Horace, W. B. Berry, Bishops S. L. Greene, W. J. Walls, D. Ward Nichols, Dean C. L. Hill, Drs. R. Wilkes, A. W. Womack, B. F. Harris, B. F. Gordon, W. M. Frazier, James W. Eichelberger, Harry V. Richardson, Geo. E. Haynes, William Pickens, Max Yergan, Charles C. Carr, and others.

The officers elected were: Bishop J. A. Bray, President; Bishop W. A. Fountain Vice President; Bishop R. R. Wright, Jr., Executive Secretary; Rev. Luther Stewart, Assistant Secretary; Dr. V. W. Townsend, Treasurer; Rev. J. H. Marshall, Chaplain; Dr. A. L. Bracy, Statistician, and Dr. W. H. Jernagin, Chairman Executive Committee.

ASKS REPEAL OF JIM CROW The Plaindealer Kansas City, Kan. CAR, POLL TAX

Memphis, May 14. (ANP)—Repeal of separate car laws and the poll tax and complete equality between white and colored citizens are asked in a message prepared at the Fraternal Council of Churches which met here recently. This statement is to be read in Negro churches throughout the nation, according to Bishop R. R. Wright, Jr., executive secretary.

The statement says in part: "We were told that World War II is a war of ideologies, nazism and fascism and imperialism against democracy and Christianity, the super race vs. the human race. The fundamental ideology of one human race, of one genus homo, needs emphasis in these times, and this the church should do. The theory of different races as well as of the superior race gives us the foundation for racial hate and war, no withstanding that that theory whose basis is merely different in skin color, or language, or hair has proven unscientific. It belongs to past superstitious ages and is comparable with such unenlightened ideas as the flatness of the earth and the 'sun do more.'

"This dangerous theory which upholds repression is a reflection upon the understanding and sincerity of our religion. In this age the church will do the world great service by the firm insistence upon the idea of God, the Father of all men, from which idea flow good will and peace and justice to all in every walk of life. The church must expose persistently the untruthfulness and the viciousness of the too current theory of the superior race, and insist upon education taking up the fight from the standpoint of science as well as religion.

"If in 10 years Hitler's hate propaganda could plunge the whole world into a war, why cannot our united American church build an effective counter propaganda of good will to people? What is more necessary today for the salvation of the modern world?

"Into what spiritual atmosphere will our soldiers return after the war? After serving and suffering in all parts of the world for the four freedoms will they be told by the dominant sentiment of their country, 'Negro, get back in to your place of sub-citizenship and stay there,' or will it be 'welcome home, fellow American, here is opportunity?'

"If hate be turned loose on Ne

groes, all minorities will suffer; Jews will not be safe, nor Catholics, nor Italian-Americans, nor German-Americans, nor Hungarians or Poles, nor Spanish, nor Mexicans, nor any others who differ from the majority.

"The Negro is proud to be an American. Negroes are thoroughly integrated in American life so far as their own efforts could make them. In spite of the fact that they were introduced to this country largely as slaves, they have had no bitterness and challenge any group in American loyalty.

"President Roosevelt's Fair Employment Practice order does cut against the grain of custom and calls for a sacrifice far greater than rationing which we all accept. Because it is reasonable, fair, just, Christian, we call upon the President to stand by his order No. 8802, strongly organize to enforce it. We call upon the nation to give the order a fair chance, and especially do we call upon our Christian friends in the south, where our people have labored so long, so faithfully, to give the President your support.

"We would suggest that the separate car laws and the poll tax laws be abrogated and repealed as no longer of service in the democracy, and that equal pay to teachers and equal school facilities, with equal opportunities in home and farm loans be given, and that a national security including domestic and farm workers, health work be inaugurated, also that educational programs be encouraged with national aid to those states economically unable to give full educational advantages to all children, to the end that not only illiteracy shall be wiped out, but that every American shall have a fair health and a fair employment opportunity without reference to race, color or creed.

"Save your money. Buy bonds. Buy your home, pay for it. Put money in the bank. Educate your children. Read books, go to church. Live on high levels. Eschew gambling, liquor and vice. Think American. Act American.

This is your country. Love it. Honor it. Serve it. Aspire to all that is best in America and teach your children that this is their country, they have no other."

3,000 Clergymen Urged to Support Anti-Poll Tax Bill

WASHINGTON

The Fraternal Council of Negro Churches' legislative bureau, headed by the Rev. W. H. Jernagin, this week sent letters to over 3,000 religious leaders, urging their support for the anti-poll tax bill and the D.C. civil rights bill.

Clergymen were asked to write to their Congressmen to secure passage of the anti-poll tax Senate Bill 442, and the H.R. 1995 bill to impose penalties upon operators of public places who refuse to serve persons in the capital because of race, creed, or color.

A like request was made by the bureau in order to insure the 218 signatures necessary to complete Discharge Petition No. 11, which will bring the anti-poll tax bill out of the Senate Judiciary Committee and cause it to be voted upon.

Members of the Senate Judiciary Committee are:

Frederick Van Nuys, Indiana, chairman; Pat McCarran, Nevada; Carl A. Hatch, New Mexico; Albert Chandler, Ky.; Joseph O'Mahoney, Wyoming; Halsey M. Kilgore, W.Va.; Abe Murdock, Utah; Ernest McFarland, Ariz.; Burton Wheeler, Montana; Charles C. Andrews, Fla.; Tom Connally, Texas; Warren Austin, Vt.; John Danaher, Conn.; William Langer, North Dakota; Harold H. Burton, Ohio; Homer Ferguson, Michigan; Alexander Wiley, Wis.; Chapman Rivercomb, W.Va.; and Kenneth Wherry, Neb.

12-1943

Harleston S. C. News & Courier
January 9, 1943

DEMAND FAIR PRACTICES

Council of Negro Churches

Appeals to President

Chicago, Jan. 8.—(P): The fraternal Council of Negro Churches

in America today issued a statement calling for "fair employment practices of all capable persons without regard to color or creed" and urging President Roosevelt "as a matter of war emergency to suspend all racial discrimination on public carriers."

The statement, issued following a meeting of the council's executive committee, condemned institutions that hypocritically fly the American flag over their heads in an effort to convince the public of their interest in democracy, but at the same time deny equal opportunities for employment to negroes and other minorities.

A mass movement for repeal of the poll tax was requested in the statement which also called upon Christian churches to stimulate sentiment for enactment of a federal anti-lynch law.

In a suggested charter for the negro churches the council said that it considered "the national government's pattern of segregation—the army, navy and air forces' practice of discrimination—as a strong influence in promoting race prejudice."

Richmond, Va., Times-Dispatch
January 9, 1943

Negro Council Urges Suspension Of Racial Barriers

CHICAGO, (AP)—The Fraternal Council of Negro Churches in America yesterday issued a statement calling for "fair employment practices of all capable persons without regard to color or creed" and urging President Roosevelt "as a matter of war emergency to suspend all racial discrimination on public carriers."

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FRATERNAL COUNCIL OF NEGRO CHURCHES IN AMERICA

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Negro Churchmen Protest Labor Rule

MEMPHIS, April 30. (P)—The fraternal Council of Negro Churches, meeting in convention here, has petitioned President Roosevelt to veto the bill recently passed by Congress forbidding the unemployed farm worker to leave his county without the consent of the county agent.

The council last night unanimously adopted a resolution to send the president a telegram setting forth the body's objections to the bill.

M. Clifford Townsend of Washington, director of the Food Administration, told the delegates, "In the present year we will turn out nearly two thirds more goods than we did in 1929."

NEGRO BOARD TO MEET

Leaders Of Church Fraternal Council Gather Today

The National Executive Board of the Fraternal Council of Negro Churches in America will hold its annual meeting at 4 o'clock this afternoon at Collins Chapel C. M. E. Church. Rev. W. H. Jernigan of Washington, D. C., will preside. The evening welcome service will be held at Booker T. Washington High School.

The National Fraternal Council of Negro Churches will meet at St. Andrews A. M. E. Church at 10 o'clock tomorrow morning with the president, Bishop J. A. Bray of Chicago, presiding.

Bishop L. H. King of the Methodist Church of Atlanta, will deliver the annual sermon at 11 a.m. Evening services will be held at Booker T. Washington School.

Representatives from over the Nation will attend. The council is made up of 11 denominations representing 6,000,000 negroes. The public is invited.

MESSAGE TO BE READ IN CHURCHES THROUGHOUT NATION

MEMPHIS.—(ANP)—Repeal of separate car laws and the poll tax

and complete equality between white and colored citizens are asked in a message prepared at the Fraternal Council of Churches which met here recently. This statement is to be read in Negro churches throughout the nation, according to Bishop R. R. Wright, Jr., executive secretary.

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American. Negroes are thoroughly integrated in American life so far as their own efforts could make them. In spite of the fact that they were introduced to this country largely as slaves, they have had no bitterness and challenge any group in American loyalty.

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"Save your money. Buy bonds. Buy your home; pay for it. Put your money in the bank. Educate your children. Read books; go to church. Live on high levels. Eschew gambling, liquor and vice. Think American. Act American. This is your country. Love it. Honor it. Serve it. Aspire to all that is best in America and teach your children that this is their country; they have no other."

Christian Index

Jackson, Tennessee

THE FRATERNAL COUNCIL OF NEGRO CHURCHES

MAY 20 1943

THE recent annual session of the Fraternal Council of Negro Churches of Christ in America, which convened in Memphis, Tennessee, at St. Andrews A. M. E. Church was doubtless the most significant and largely attended of any such meetings in the history of the organization. Bishop J. A. Bray, the aggressive and tireless president of the council has been ever vigilant as to the great possibilities of the organization and together with the various committees had formulated a unique program for the

operation of the Fraternal Council of Negro Churches in America. Members of the C. M. E. Church serving on the Executive Committee of the Council are: Drs. J. C. Allen, Luther Stewart, B. J. Smith, J. T. McClellon, Presidents W. M. Frazier and W. A. Bell.

The Council gave significant and forceful utterances on all questions of vital importance affecting the Spiritual, Social, civic and economic status of the six million or more members of our race connected with the churches represented in attendance at the Council. Those present represented more than twelve prominent religious bodies of Negro Churches.

MAY 20 1943

During the many sessions of our Connectional General Board meeting at Jackson, Tennessee a resolution was

FRATERNAL COUNCIL LEADERS HOLD MEETING IN MEMPHIS, TENN.



Shown above are some of the leaders of the Fraternal Council of Negro Churches, in session at St. Andrew's AME church, of which Rev. W. L. Powell is pastor, Memphis, Tenn. Among them can be seen Dr. M. S. Stewart, editor of the *Christian Index* of the CME Church, Jackson, Tenn.; Dr. Buford F. Gordon, editor of Sunday school church literature, of the AME Zion Church, Charlotte, N.C.; Dr. A. W. Womack, CME pastor, Memphis; Dr. James W. Eichelberger, secretary of Religious Education, AME Zion, Chicago; Bishop James A. Bray, of the CME Church, president of the Fraternal council, Chicago, Ill.; Bishop W. A. Fountaine, AME Church, Atlanta, Ga.; Dr. A. Wayman Ward, AME pastor, Chicago; Dr. W. H. Jernagin, president of the National Baptist Sunday School Congress, and chairman of the executive committee of the Fraternal council, Washington, D.C.; Bishop R. R. Wright, presiding bishop of the 13th Episcopal District of the AME Church, and executive secretary of the Fraternal council, Wilberforce, Ohio; Bishop William J. Walls, bishop of the New England District AME Zion Church, Chicago; Dr. H. T. Medford, secretary of Missions of the AME Zion Church; Dr. V. M. Townsend, treasurer of the Fraternal Council of Churches, Arkansas; Bishop William Ernest, African Orthodox Church, New York City; Dr. J. L. Horace, Chicago; Dr. C. T. Murray, pastor of one of the largest Baptist churches, Washington, D.C.; Dr. George E. Haynes, secretary of the Relations Commission of the Fraternal Council of Churches, and others.

ANNUAL MEETING OF THE FRATERNAL COUNCIL OF NEGRO CHURCHES

Plan Record Breaking Session to Meet in Memphis, Tennessee,

April 28-29
Christian Index
Jackson, Tennessee.

The annual session of the Fraternal Council of Negro Churches in America of which Bishop James A. Bray, the presiding bishop of the Fifth Episcopal District of the C. M. E. Church is president, will hold its annual session in Memphis, Tennessee, April 28-29, at St. Andrews A. M. E. Church of which Dr. W. L. Powell is pastor.

The meeting is expected to be largely attended and outstanding representatives of all denominations will be present. In additions to Bishops, General Officers, National and State Presidents, and other leading ministers, representatives, educators and particularly from land grant schools, such as the President of Prairie View; Georgia State College; Florida A. & M.; Hampton & Tuskegee; field representatives of Government Extension

service; Presidents of Church and Industrial colleges, such as Wilberforce; Smith, Chicago; Dr. B. J. Smith, Mississippi Industrial; Lane College; Chicago; Dr. A. W. Cooper, Saint Texas; Morris Brown; Atlanta University; Morehouse; Wiley; Howard; Fisk; Talladega; Government representatives; Judge Hastie, William Pickens, J. P. Davis and so forth.

The entertaining Bishops: Bishops J. A. Hamlett, R. R. Wright, Jr., have with the several representatives of the local churches in Memphis organized for the entertainment of the representative group.

Among other persons on the program are Bishop L. H. King, who will deliver the opening sermon; Bishop Bray, the President, will deliver his annual address; other persons will be Bishop W. Y. Bell of Georgia; Bishop W. J. Walls of Chicago; Dr. D. V. Jemison, President of National Baptist Convention of Alabama; Dr. W. H. Jernagin of Washington; Bishop W. A. Fountain of Georgia; Dr. M. W. Talley, National Baptist Convention; Bishop C. C. Alleyne of New York; Bishop Ivan Lee of St. Louis; Mr. W. F. Walker, Liberian Counsel;

Dr. H. W. Evans, Chicago; Dr. B. F. Smith, Chicago; Dr. B. J. Smith, Mississippi Industrial; Lane College; Chicago; Dr. A. W. Cooper, Saint Louis; Dr. J. H. Jackson, Chicago; Dr. Luther Stewart, Editor of *Christian Index*, Jackson, Tenn.; Dr. Horace White, Detroit; Dr. S. S. Morris, Philadelphia. The theme of the meeting: "Organizing the Negro Church for Present Conditions and Post-War Society."

The address to the nation, the race, and the church will be a production looked forward to with great interest.

12-1943

The Federal Council Of Churches

We are happy to publish in the first edition of 1943 a comprehensive statement of the December meeting of the Federal Council of Churches of Christ in America. In releasing this statement, Dr. Cavert says: "The Biennial meeting . . . marks the furthest point yet reached in interchurch cooperation in this country."

A study of the statement reveals the extraordinary latitude of activities of the Council and the extent to which it endeavors to motivate "interchurch cooperation." We are primarily interested, however, in the extent to which this cooperation embodies the Christian principles as believed and taught by the churches, which profess to believe in the Fatherhood of God and the brotherhood of man. While it is but a scant reference, attention is called to the fact that the Report on the State of the Church "stressed the importance of the churches making the ideal of supra-racial fellowship more of a reality in its own life." That is an important consideration because of the fact that it has been our observation that there has been a lot of loose talk about inter-racial fellowship, but in the language of Mark Twain: "nobody ever does anything (much) about it."

Naturally we were interested in the fact that A. Philip Randolph, one of America's most fearless and militant fighters for economic justice, was invited to give an address in which "He made a spirited plea for complete justice for racial minorities in employment." We would know that anything Mr. Randolph would say would be spirited and to the point.

This reference to a matter which has received so much attention in recent months, because of the apparent determination of certain elements in industry to defy even the national government in the matter of denying justice to the Negro minority, leads us to remark that the test of the Christian Church in America rests in no small part upon its ability to influence the lives of American industrialists to treat Negroes fairly. We can have no faith whatsoever in the Christianity of people who build magnificent temples for the worship of God, and deny fellow

Americans the opportunity to work, because they happen to be black. There is great need for the Federal Council to address itself to this task.

APR. 3, 1943 - The Defender
THURMAN WEEK'S PREACHER

DETROIT. (ANP)—For the first time in the over quarter century of the city-wide midday Lenten services held by the Federal Council of Churches here, a colored clergyman has been the preacher for an entire week in the person of the Rev. Howard W. Thurman, dean of the chapel at Howard university and known throughout the country as a lecturer and conference leader.

Race Relations Group In 22nd Year's Work

The Department of Race Relations of the Federal Council of Churches is entering its 22nd year of service with a mammoth war-time program that includes 22,000,000 members of American Protestant Churches. Two co-chairmen, Mrs. Henry Hill Pierce and Bishop W. Y. Bell, Colored Methodist Episcopal Church, have been elected to assist Dr. George E. Haines, whose work as chairman has placed Christian interracial work on a nationwide basis.

The program of this department emphasizes educational work through the churches in establishing racial unity. Field Representative Irving K. Merchant has already launched such a program in war industrial areas where remedial measures are meeting with success. Through conferences, interracial committees, approach to ministers of all races, employment problems, recreational facilities and religious activities among soldiers, the organization will strengthen its present program.

The department releases to church groups information and suggestions regarding interracial activities. Unique to its setup is the personal pledge of Christians "to be informed about facts of race relations, and act positively and constructively wherever racial tensions can be corrected and interracial justice and goodwill advanced."

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

Two Named To Church Race Relations Posts

NEW YORK. (ANP)—Geared up to larger war-time service through 22,000,000 Protestant church people, the department of race relations of the Federal Council of Churches has just entered its 22nd year of work with the election of new officers and the appointment of committees.

Announcement has just been made of election of co-chairmen for 1943-44. They are Mrs. Henry Hill Pierce of New York and Bishop W. Y. Bell of the Colored Methodist Episcopal church.

Bishop Kern Named On New Commission

Bishop Paul B. Kern of the Nashville area of the Methodist Church has been appointed to represent his denomination on a war-time emergency Commission on Democracy in Racial and Cultural Relations which is being set up in New York under the auspices of the Federal Council of Churches, it was announced today.

The commission is charged with the duty of analyzing and restating the democratic ideas and values for which American churches stand and to encourage "vigorous efforts to bridge the gap between democratic ideals and American practices."

Commission to Study Minority Problems

Dr. Will W. Alexander of Chapel Hill, N. C., vice-president of the Julius Rosenwald Fund, has been appointed chairman of a new Commission on the Church and Minority Peoples set up by the Federal Council of the Churches of Christ in America to aid the churches to become more

effective in dealing with racial and cultural problems, according to an announcement made here by the Rt. Rev. Henry St. George Tucker, president of the Council.

The director of the Commission, just elected by the Federal Council's Executive Committee, is the Rev. Bradford S. Abernathy, formerly minister of the First Baptist Church in Columbia, Missouri, who for the last two years has

Church Council Hits at Racial Discrimination

The Federal Council of Churches, representative body of 25 million Protestants, yesterday called on Christian people to be "unprejudiced and unbigoted enough to bridge and cross the chasms of racial isolation and segregation."

In its annual Race Relations message, the council also urged church people to "vigorously oppose" all policies and practices of racial discrimination in the armed forces and in employment in industry.

Among the most pointed official statements on race discrimination ever issued by the council, the message declared that "the growing resentment by dark-skinned peoples against white domination is the feeling that they are deprived of the position properly belonging to free men in a democratic society makes it mandatory for Christians to speak with prophetic voice and apostolic conviction."

which will continue its emphasis on promotion, education and action. The war, however, has emphasized the need for some additional exploration of denominational and interdenominational policy and practice in order that present problems with regard to racial and cultural minorities may be more adequately met. To be fully effective, action by the churches must be undergirded with deep conviction and a sense of the urgent need for new patterns of thought and behavior. The Commission will undertake to supplement the work of the Department of Race Relations at these points.

'SIX PILLARS OF PEACE' PROGRAM OF FEDERAL COUNCIL OF CHURCHES

The Federal Council of Churches of Christ, which recently drafted a program of "The Six Pillars of Peace" on the basis of a report made by its Commission to Study the Basis of a Just and Durable Peace, made public yesterday the conclusion of a series of articles dealing with the "Six Pillars."

By DR. HARRY EMERSON FOSDICK Christian Recorder

The "Six Pillars of Peace" are clear enough. The major problems are concerned. For a long time people want continuing political and economic cooperation between the United Nations and, as soon as possible, between all nations, with an international organization of some sort, flexible to change and strong enough to control armaments, to provide security against war, to gain increasing autonomy for subject peoples and progressively to win for all men religious and intellectual liberty.

Two major facts, however, confront such hopes: first, the impossibility at this present time of blueprinting in detail their political implementation; and second, the need of a sustained, constant and urgent pressure of public opinion, tirelessly insisting, through thick and thin, that the implementation must be found.

Let us not fool ourselves! The closer the military victory of the United Nations comes, the more complicated

and difficult loom post-war problems. Certainly, if a just and durable peace is to be won, only a vigilant insistent public opinion that never gets tired and the refuses to quit can win it.

Nowhere is this fact more important than in the United States. Despite the obvious insanity of isolationism, we are likely to face after victory, a weary popular reaction, with certain politicians ready to take advantage of it, threatening us with a repetition of our folly after the last war. Indeed, nothing can prevent that tragedy except a ground swell of public sentiment, too strong to be resisted and too determined to be fired.

To be sure, we may have in Washington and administration and a Congress sincerely committed to international collaboration, but, even so, dissensions within the nation and discouragements without, are certain to be immense, furnishing to weak knees an excuse for giving way and to short-sighted self-interest an argument for another try at the idiotic policy of intervention in war and isolation in peace. Even an internationally minded President and Congress will get nowhere without the prodding, sustaining pressure of public demand and support.

The Christian churches ought to play a major part in supplying this indispensable popular backing for constructive internationalism. Until victory is won war is bound to be thought of chiefly as the means by which we overthrow our enemies. When the victory is gained, Christians, at least, ought to see that if any decent, humane, and Christian possibilities are to be open to our children, was itself is the major enemy that must be overthrown. And that can be achieved only by patient, long-sustained, sacrificial devotion to the great adventure for whose basic principles the "Six Pillars of Peace" stand.

Society's major gains have commonly come from the confluence of two factors: first, ideals that blaze the trail out toward a better day; and second, realistic facts that make the status quo obviously ruinous to man's happiness and prosperity. The abolition of human slavery was at first an ideal; afterward it became clear that as matter of realistic self-interest slave labor was economically bad business for all concerned. Only when those two factors

pulled and pushed in the same direction did the system of human slavery break down.

We have reached that stage with reference to isolate nationalism, balance-of-power politics, and war. That whole system is not only ethically wrong but practically suicidal. Our best ideals of humanity as one family and the realistic facts of war's hideous self-destructiveness are now massed on the same side of the issue. Sooner or later that combined pull and push are going to force us to an internationally organized world. If we will have it so, that can at least begin to happen in our generation.

A Welcome Ally

Journal & Guide

THE Race Relations Department of the Federal Council of Churches did two noteworthy things last week. It decided that the church should assume the leadership in the matter of removing racial tensions in the United States. And it decided to approach the matter of educating its own constituents and of educating the masses from the modern scientific point of view utilizing every media of communication available.

Having made these decisions, the Race Relations Department invited some of its leading members to attend a meeting at Riverside Baptist Church in New York City and there they heard suggestions and proposals offered by experts and authorities in the use of all the media for moulding public opinion. The press, the radio, the movies, the theatre were all appraised and, when the findings are finally analyzed, this conference should have proved rather valuable.

We commend this professional approach to the matter of educating people. It should work where the church has failed to put over its program by the use of the old techniques.

But we would ask the church to raise its sights. It is not enough for the church to attempt to remove racial tensions. That is a temporary measure to which churchmen may feel compelled to address themselves now. But the church must, sooner or later, assume the vastly

greater job of removing the causes for racial tensions.

No small part of the mess this world is in today can be traced to the church's capitulation to the forces of wrong.

It remains for the church to aim at removing the causes. It remains for the Christian church to set the example of democracy and institutional honesty, which the world needs now. Only when it actively campaigns for the removal of causes will it have fully justified itself. Meanwhile church interest in the current problem is welcome aid.

Federal Council of Churches attack racial segregation

NEW YORK—Condemning racial segregation and discrimination,

the Federal Council of the Churches of Christ in America, in its annual race relations message, today called upon all Christian people to be "unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation." It also urged them to "vigorously oppose" all policies and practices of racial discrimination in the armed services and in employment.

"The growing resentment of dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society make it mandatory for Christians to speak with prophetic voice and with apostolic conviction," the Federal Council declared.

"We must remember without regard to racial distinctions that China, India and other eastern and western nations are our Allies," it added. "We cannot achieve a co-operative world order without them—nor should we."

The Council warned that the war might be won but the peace forfeited unless interracial respect and cooperation can be woven into the fabric of the thought and life of the nation.

"We must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race," it added.

"For in the conflict in which every race is involved in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our boundaries vital community, irrespective of color, or cultural heritage. We must demonstrate in life

12-1943

FEDERAL COUNCIL OF CHURCHES

Call Issued To Church People To Lead Good Racial Relations

Tribune
Philadelphia, Pa.

Journal & Guide, Norfolk, Va.

Feature Article Page 9

NEW YORK, N. Y.—A call to church people of every creed and race to "come out in front" in their communities and prevent race riots, has been issued by the department of race relations of The Federal Council of Churches.

It is contained in a leaflet entitled "To End This Day of Strife" and is a part of the department's expanded program of education and action to get the enlistment for interracial brotherhood of individuals in every local church and community and their personal cooperation in the solution of problems underlying racial outbreaks.

Says the leaflet:

"The myth of racial superiority hangs like a millstone about our necks even as we struggle for freedom and against ideas and practices based upon the same myth.

"Only if we throw off these handicaps of undemocratic, un-Christian practices will we be able to hold the confidence of about a billion colored peoples in Asia and Africa, to say nothing of those in South and Central America. . . The rights of Japanese Americans, Indians, Negroes, Mexicans and other groups are the acid test of liberty for all.

CRUCIAL TASK

"Members of our churches and allied bodies are urged to enlist in the cause of interracial brotherhood beginning where they live and work today. They are called upon as individuals to dedicate themselves to this task as their contribution to Christian living in these crucial times."

Suggestions for procedure include the selection of key leaders informed on the subject, in each church or allied group. These should carry information to their group about community problems. Conferences with leaders of labor, civic, religious and social agencies are stressed; the cooperation of the mayor, police and other city officials, newspaper editors, transportation directors, etc., for working out necessary steps to avert race riots, are emphasized.

HAYNES' STATEMENT

In issuing the call and responding to many demands for information on the underlying

causes of these racial outbreaks, Dr. George E. Haynes, the department's executive secretary, states:

"The war has now brought a greater demand for fair play. Such things as segregation in war industries, in the armed forces of our country, separate 'blood banks' for Negro and white blood donors, have aroused the Negro masses.

"Is there wonder, then that Negroes let loose when a policeman shoots a Negro soldier? When during a race clash policemen shoot down unarmed Negroes like dogs? When Negro men in uniform are denied food and lodging when on leave in public centers? When Negro volunteers for war service stand long in line only to be told that they are not wanted yet?

"Our churches and churchmen are challenged now to throw themselves into the struggle to correct these conditions lest we fail utterly to win any semblance of peace, however victorious we may be in the war."

Church Council Plans Program To Remove Racial Tensions

Journal & Guide

Norfolk, Va.

Invites Experts To Explain Use Of Various Media

(Staff Correspondence)

NEW YORK CITY—The Race Relations Department of the Federal Council of Churches of Christ in America undertook a significant program aimed at removing racial tensions in America last week in its annual meeting at the Riverside Baptist Church here.

But the most unusual thing about this session was the manner of the approach to the question. Realizing that the campaign to remove racial tensions involved the education of the nation, the department held a day-long forum on scientific methods of educating the nation's churchmen.

The theme of the conference was: "Educating Churchmen to Remove Racial Tensions and Prevent Conflicts." In attendance were several bishops and a large number of high ranking churchmen and social workers.

PANEL TECHNIQUE

Using the panel discussion technique, the Race Relations Department frankly sought information on how to use the various media of public opinion most effectively in its proposed program of education. Invited to lead and participate in the discussions were professionals in the various fields and authorities on the subject of public relations.

The first seminar discussion, which followed worship services, dealt with the subject: "How Can We Best Use Newspapers and Magazines?" Dr. Channing H. Tobias, director of colored work division of the Young Men's Christian Association, presided

and an informative and highly scientific talk was delivered by the seminar leader, Edward L. Bernays, internationally known counsel on public relations.

Mr. Bernays explained, in detail, the manner in which a promotional or propagandizing campaign of any kind should be planned and carried out. He pointed out each step that should be taken and, out of his professional experience, pointed out the best methods for finding out what approaches should be used to determine public reaction to pressure techniques.

PARTICIPANTS

Members of the panel were: George S. Schuyler, Pittsburgh Courier, Furman Templeton, Afro-American, B. A. Liu, of the Chinese News Service; Ichiro Shirato, Columbia University instructor in Japanese and Chinese; and Lemuel E. Graves Jr., Journal and Guide.

Mr. Graves addressed several questions to Mr. Bernays which sought to adapt the scientific analysis of an expert to some of the specific requirements of an organization like the Federal Council of Churches. He urged that professional public relations personnel be used as much as possible in developing the campaign of education because of the preparation needed for copy submitted to newspapers and magazines. This view was supported by Mr. Templeton.

Mr. Liu suggested that propaganda should be as subtle as possible and that the organization and the personalities should reflect education. Invited to lead and participate in the discussions were as possible in order that readers might not be prejudiced against the fact because of the auspices.

The second seminar dealt with the subject: "How Can We Best Use the Radio?" Dr. W. H. Jennings, of Washington, who has sponsored several radio programs in the interest of racial unity, presided. H. B. Summers, manager of the public services division of the Blue Network, led the

discussion. Participating in the discussion was W. W. Reid, director of the News Service, Methodist Board of Missions.

Following a business session of the race relations department, a buffet luncheon was served. The afternoon session was devoted to discussion of the use of the theatre and amateur dramatics and also the radio.

Federal Council Of Churches Urges Christians To Oppose Army Jimcrou

Daily Worker
New York, N. Y.

NEW YORK, N. Y.—Challenging the evils of racial segregation and of racial discrimination, the Federal Council of the Churches of Christ in America in its annual relations message released here Sunday called upon all Christian people to be "unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation."

It also urged church people to "vigorously oppose" all policies and practices of racial discrimination in the armed services and in employment in industry.

One of the most pointed official statements on race discrimination ever issued by the Federal Council, the Message declared that "the growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction."

Anti-Semitism, ill-treatment of Negroes and Japanese Americans, and race riots in widely separated places were cited as evidences of the necessity for immediate and effective action.

The Church in Our Day

By HERMAN L. TURNER

A petition, signed by 48 prominent Protestant churchmen, urging Congress to modify existing immigration and naturalization laws in order to permit Orientals of "friendly" countries to become United States citizens on equal terms with non-Oriental immigrants, was introduced in Washington at public hearings before the House committee on immigration and naturalization.

Signers included Dr. Henry A. Atkinson, general secretary of the Church Peace Union; Dr. Henry Sloane Coffin, newly elected moderator of the Presbyterian Church, U. S. A.; Dr. Harry Emerson Fosdick, Riverside Church, New York City; Dr. Douglas Horton, minister-at-large of the Congregational Christian Churches; Bishop Francis J. McConnell, Methodist Church, New York; Dr. Charles Claton Morrison, editor, the Christian Century; Dr. Ralph W. Sockman, Christ Church, New York City, and Dr. Henry P. Van Dusen, Union Theological Seminary, New York City.

A proposal calling for the establishment of a common Baptist relief fund for the entire world was unanimously adopted in Chicago by the executive committee of the Baptist World Alliance. A special committee was appointed to study the proposal.

The committee, according to Religious News Service, also adopted a resolution expressing the hope that the United States Government will do everything possible to feed starving children in occupied countries "now" by using the facilities of neutral countries without giving aid to the enemy.

Premier Josef Stalin has sent a message to the Right Rev. H. A. Wilson, bishop of Chelmsford, England, thanking him for his efforts to strengthen British-Russian friendship.

The German authorities claim that 31 churches in Cologne have been completely destroyed by Allied bombing raids, and that the cathedrals of Munster and Essen are also in ruins.

Other churches, according to Religious News Service, listed as totally destroyed are the 800-year-old church of St. John at Dusseldorf; the Church of St. Martin at Kassel, Germany's oldest Gothic building; and the churches of St. Peter and St. Mary at Lubeck, both dating from the thirteenth century.

The services of 100 chaplains have been offered to the Mexican Army by Dr. Eleazar Guerra, Methodist bishop of Mexico.

Bishop Guerra told reporters that his proposal already submitted to the Ministry of Defense, specifies that the chaplains be "adequately prepared" and that their mission be undertaken "without sectarian interest." "As in the United States," he declared, "these men would look after the welfare of the soldiers and provide them with ample spiritual incentive to avoid bad habits, alcoholism, and the excessive use of tobacco."

Holding that Chinese servicemen are frequently unable to understand the English language, and that they show constant anxiety over difficulties in getting allotments to families in China, the Christian Commission for Camp and Defense Communities approved plans in New York City for investigating the need of a special ministry to Chinese now serving in the American armed forces.

Recommended were proposals that the U. S. O. be urged to secure a Chinese-speaking staff member, that Chinese pastors be included in the commission's plan to use ministers on released time in camp communities, and that negotiations for handling allotments to Chinese servicemen's families be undertaken. The commission also voted approval of a plan to promote the distribution of sacred music libraries to servicemen.

American Negro soldiers in Africa marched into battle singing the traditional spirituals of their ancestors, according to Captain J. W. Wiggins, Negro chaplain. Captain Wiggins, former pastor of the Second Cumberland Presbyterian Church, Colored, in Chattanooga, Tenn., was interviewed by Religious News Service after he had returned from a meeting of the Colored Cumberland Presbyterian General Assembly in Huntsville, Alabama.

"Negroes sing when they worship, when they work, or when they fight for democracy," Captain Wiggins declared. "The spirituals seem in place on the battlefields of Africa because our forefathers brought many of the spiritual tunes direct from the mother continent."

Immediate action for the rescue of European Jews was urged in a series of 12 resolutions unanimously adopted by more than 1,500 Protestants, Catholics and Jews

who united in a mass demonstration and memorial meeting sponsored in Providence, R. I., to marshal public opinion behind a plan to aid the victims of Nazi brutality still remaining in Europe.

One of the resolutions urged that "the United Nations approach the German Government through neutral governments in an attempt to reach an agreement for the release of Jews and for the emigration of such Jews to other areas."

A declaration of faith and purpose, urging creation of a worldwide family of nations, was issued by the American Unitarian Association at its 118th annual convention at Boston.

Entitled "The Faith Behind Freedom," the declaration aims at reawakening "a free people to their responsibility as leaders in a civilization fighting for a free world and to remind them that freedom cannot live unless it grows."

James Collins Ottipoby, a Comanche, is the Army's first Indian chaplain. Chaplain Ottipoby, 43, is a member of the Reformed Church in America, and was ordained a clergyman in 1938. He has held pastorates in Oklahoma, Nebraska and New Mexico.

The executive committee of the National Christian Council of China, assembled in Chungking for the first meeting of its kind since just before the outbreak of the war in 1937, has approved the establishment—as soon as hostilities cease—of a "fraternal commission" to promote goodwill and understanding among Far Eastern countries.

A number of clergymen in the Nazi-occupied Baltic states—Estonia, Latvia and Lithuania—are being sent to Germany to become indoctrinated in the principles of the "New Order," according to a report received at Stockholm.

Atlanta, Ga., Journal June 12, 1943

26 Denominations Represented At Church Leaders Conference

MAY 15 1943

NASHVILLE, Tenn. — Approximately one hundred representatives of twenty-six denominations throughout the country, attended the National Conference of Church Leaders, which held a two-day session at Fisk University, last week.

The interracial group was organized five years ago under the direction of George E. Haynes, Negro, who

Income 2 Million
Taken as a whole, the survey made by the department of research and education committee of the Federal Churches of Christ in America included some 256 denominations with a total membership of 6,327,719 persons. Benson Y. L. L., associate secretary of the department, said the figures supplied by church officials represent an increase of 2,826,125 members in a two-year period.

Of these memberships, he added, 54,890,044 persons are above the age of 13.

It was also disclosed that memberships in religious bodies constitute about one-half of the total population.

Gifts and bequests to religion constituted an approximate \$57,000,000 as compared with a total consumer expenditure of approximately \$82,120,700,000. This is less than 1 per cent.

NEW YORK (AP)—In a survey of religious groups in the U. S. for the year 1942, it was revealed that the total church membership for the period was the largest ever recorded for this country.

3 Million Baptists

Among the churches included in the report and their inclusive memberships are the African Orthodox Church, 5,000; the National Baptist Convention, USA, Inc., and the National Baptist Convention of America, 3,014,612; the Colored Primitive Baptists, 43,897; the Church of God in Christ, 31,564; and the Independent Negro churches, 12,387.

Others were the Negro Mission of Synodical Conference, 10,724; the African Methodist Episcopal Church, 868,735; the African Methodist Episcopal Zion Church, 414,244; the African Union First Colored Methodist Church, 2,379; the Colored Methodist Episcopal Church, 88,000; the Independent AME Denomination, 1000; and the Colored Cumberland Presbyterian Church, 25,000.

Total Near 5 Million

The total membership represented some 4,805,672 persons, which the report indicates is a gain over previous reports.

Churches whose membership is mixed between white and colored were not broken down on racial lines in the survey. Such organizations include the Catholics, Seventh Day Adventists, Methodist Episcopal, Episcopal, Christian Science and several

A. Thomas, Ill.; Rev. J. Mitchell, Tulsa, Okla.; Rev. J. M. Nabrit, Nashville, Tenn.; Rev. H. C. Nabrit, Nashville, Tenn.; Mrs. Edna B. Bronson, Detroit, Mich.; Mrs. E. V. Fryar; Mr. E. T. Brown, Nashville, Tenn.; Rev. A. A. Bennett, Nashville; Rev. M. A. Talley, Indiana; Council of Churches of Christ; Rev. A. A. Rice, Jackson, Tenn.; Rev. J. O. Lee, Richmond, Va.; Rev. V. A. Edwards, Ga.; and Rev. Calvin Stalnacker, Toledo, Ohio.

Four Million Now
Belong to Church

Federal Council Survey Shows That
Three Million of Them Are Baptists

CHURCH DELEGATION CONFERS WITH PRESIDENT



A delegation of leading religious dignitaries headed by Rev. of training camps and war churches in America in a tour of Chicago district of colored churches. Above the delegation is pictured from left to right: Bishop James A. Bray, presiding bishop of the Methodist Episcopal church; Rev. C. L. R. Washington; Rev. C. L. Harrison, Washington; Bishop Roosevelt and selected Bishop R. R. Wrigley, Jr., Washington; John A. Gregg to represent the Ohio; Bishop J. A. Bray, Chicago; Rev. W. H. Jernigan, Washington; and the Negro Ministerial Association. Realistic Stand Taken

Best Editorial of the Week

The Plaindealer
Kansas City, Kan.
CHURCHES ARE LAYING
FOUNDATIONS FOR
JUSTICE TOWARD NEGROES

Churches are intensifying efforts to cope with the racial problem and are laying the foundations for community justice toward the Negro. In Jacksonville, Fla., an organization of an inter-racial ministerial alliance was completed last week by white and Negro religious leaders to provide a basis for study of racial problems. The new organization will deal with all racial problems in the city before they become acute and will attempt to achieve inter-racial cooperation. Last week, also, an inter-racial committee was formed at a joint meeting of the Asheville, N. C., Ministers' Association and the Negro Ministerial Association. Previously, it was reported from Fort Wayne, Ind., that an inter-faith committee of Protestant, Catholic, and Jewish church leaders had formed an inter-racial commission which will immediately undertake a survey of community opinion on inter-racial problems and attitudes. One characteristic of church efforts, it is pointed out, is the increasing realism with which religious groups are meeting racial issues. The emphasis is no longer on the adoption of resolutions but on the adoption of a more brotherly attitude towards Negroes and other racial groups. Churches are also tackling the problem on a national scale, showing the same tendency to solve

religious leaders with practical inter-racial steps. For example, The Church Federation of Indianapolis recently decided to form an inter-racial conference to deal with problems of inter-racial employment, recreation, health, and opportunities of higher education for Negroes.

Discrimination Opposed

The Philadelphia Federation of Churches has called upon churches in areas of mixed populations to open their doors to both Negroes and white worshipers without discrimination, at the same time announcing that a conference between white and Negro church leaders would be held "to face squarely and fearlessly the problem that confronts these two racial groups." An inter-racial commission of forty-five members has been organized in Chester, Penn. It has made a study of the problems of workers in the shipbuilding industry, and has brought white and Negro clergy men together.

Churches are also tackling the problem on a national scale, showing the same tendency to solve

concrete problems. Discrimination against Negroes in industry has received particular attention. Church leaders of the three faiths have been the moving figures in efforts to push reorganization of the President's Committee on Fair Employment Practices, and they are insisting that the committee resume hearing, indefinitely postponed last January, on anti-Negro discrimination.

And impressive church delegation has been upholding periodical conferences on this subject with Paul V. McNutt, chairman of the War Manpower committee.

Courier-Tribune

The Church in Our Day

Atlanta, Ga. Journal October 16, 1943
By HERMAN L. TURNER

Protestant, Roman Catholic and Jewish groups are actively co-operating in London in plans for relief and rehabilitation work in Europe as the occupied countries become freed from Axis domination.

The Board of Deputies of British Jews, the British Council of Churches, as well as Roman Catholics and leading interdenominational organizations are represented on the Council of British Societies for Relief Abroad, set up by the Foreign Office to coordinate all voluntary relief efforts.

A Soldiers' Apostolic Union was formed by two American missionary priests and 170 American soldiers from 29 states at the close of a five-day Catholic mission in the European theater of operations.

The British Council of Churches is not expected to set up its own relief work. It will urge co-operation with the Council of British Societies for Relief Abroad. In planning to aid European churches in the postwar period, it is realized that help must be of the type they require, rather than what other countries consider to be their needs. The final form of service workers were urged by help, religious leaders declare, must be decided when the continental churches can speak for themselves.

Purpose of the union, according to foster neighborliness and understanding among servicemen where pledged himself to concentrate upon the needs of a brother soldier, endeavoring to help him to "a better way of life."

Closer relations between religious and professional social workers were urged by Dr. Joseph F. Fletcher, dean of the School of Applied Religion, Cincinnati, in an address before the Memphis (Tenn.) Ministers' Association.

A six-month series of lectures the "Church and World Reconstruction," to be delivered by more than a score of prominent church leaders and educators, is being sponsored by the Yale Divinity School.

Several synagogues and other Jewish meeting places in Copenhagen have been set on fire by Nazis, according to a report received at Stockholm.

Thousands of Methodists in this area (Kansas) will be without pastors during the coming winter, according to church officials at Garden City, Kan. So many clergymen have entered the chaplaincy service, the churchmen point out, that scores of Methodist churches were left without

The failure of a move, made three hundred years ago, to establish religious uniformity throughout England, Scotland, and Wales along Presbyterian lines, was marked in London at a special service held at St. Margaret's Westminster.

In 1643, a "Solemn League and Covenant" was drawn up uniting

Intensive religious activities will follow the re-establishment of the Orthodox Church in Russia, according to the Russian Orthodox Bishop Fotii, of Kuban Krasnodor in a statement to Religious News Service at Stockholm.

Same period.

General church membership since 1920 and a 42 per cent decrease in the same period.

ing years of the depression, have been restored, he added.

Missionary funds withdrawn from Japan, Dr. Franklin reported, are being used for mission activities in war industrial areas, domestic missions, Latin American work, college activities, and the benefit for the American Church Institute for Negroes.

Dr. Franklin also reported that there has been a 40 per cent increase in the church's membership since 1920 and a 42 per cent decrease in the same period.

Franklin, treasurer of the National Council of the Protestant Episcopal Church, reported to the church's general convention meeting at Cleveland, Ohio.

Missionary giving has not increased, said Dr. Franklin, because of pressing parochial needs which have received the benefit of improved financial conditions of the past few years. Parish and diocesan debts have been paid in all and rectors' salaries, reduced during the depression, have been restored, he added.

Nineteen Methodist clergymen of Indianapolis, Ind., have volunteered, according to Religious News Service, to work one day a week as orderlies in a local hospital. The ministers will undergo a two-week training period before taking over their new posts.

Missionary giving by the Episcopal Church membership has remained static in the face of increased contributions for all and rectors' salaries, reduced during the depression, have been restored, he added.

England, and the predominant Presbyterian party in Scotland, but the attempt proved abortive.

Canon A. C. Don, Anglican churchman, preaching at the tercentenary service, remarked that the principle of religious tolerance won general acceptance among English-speaking peoples world over, and attempts by governments to enforce religious uniformity have long since been abandoned.

CHRISTMAS 1943 FINDS CHURCH MAKING STRONG BID FOR EQUALITIES

JEWS, CATHOLICS, PROTESTANTS AWAKENING TO COMMON PERILS

Guardian 123 By The Rover DEC 24 1943
Boston, Mass.

"All that I ever learned about Dr. George Washington Carver, and Colored achievement in general, I learned from Catholic mission magazines," a white friend revealed to me quite recently.

"The Jewish people, the Catholic and Colored have a lot in common", said a Jewish friend who sent me a Christmas card this week.

"Colored People weren't the only slaves," a white Christian Scientist friend admitted to me quietly, "We whites have been slaves too. All races have their ups and downs, their good and their bad. No race is superior."

People Thinking More DEC 24 1943

The preceding quotations are not a "fiction story lead" for this year's "best seller". They actually happened — took place quite recently in casual conversations between the writer and white acquaintances, men of mature intellect and considerable religious reasoning. Similar discussions are undoubtedly taking place throughout America, Africa, Asia, and the rest of the world wherever white and colored citizens are being "thrown together" in military and civilian life. There is no doubt that the peoples of the world are thinking and talking more of racial and religious relations. A Chinese journalist and a white newspaper feature writer are both serving a Pittsburgh colored weekly. Two leading Chinese newspapers have published Colored editorial comment in the Chinese language. Men in the military service abroad are experiencing all sorts of inter-racial adventures. White sailors and soldiers are increasingly rebelling against racial bans against Colored comrades. These are "better signs" of the times that greet us at Christmas 1943. These are the happy signs that spell a more MERRY CHRISTMAS for us all.

Rabbi Tells World DEC 24 1943

The early December scene of Rev. Kenneth D. Hughes, rector of St. Bartholomew's Church of Cambridge, seated beside Dr. Joshua L. Leibman, rabbi of Boston's famed Temple Israel at the recent brotherhood night of Episcopalian Club of Massachusetts, is a striking example of the trend toward better inter-racial and religious harmony. Rev. Hughes delivered a brilliant address in exposing the treatment and ill housing of Colored citizens. Rev.

Hughes said that some Colored people were no better off than Hitler-persecuted Jews. Dr. Leibman also made a most memorable statement regarding the Allied Post War aims. He said: "There will be no reconstructed nations until there are reconstructed individuals . . . unless we have a proper domestic relation among ourselves we shall never have a proper domestic relation with our brother peoples."

In a sense, Rabbi Liebman gave a Biblical prophecy. Centuries ago other Jewish leaders spoke the same solid truths. The "nations" in those days included Babylonia, Assyria, Egypt, Rome. Where are they to-day?

"Unreconstructed" South DEC 24 1943

Rabbi Liebman's reference to "reconstructed individuals" touches us all, Catholics, Jews, and Protestants alike, but it is aimed more strongly at racial and religious "intolerants" such as the Ku Klux Klan, "Cotton Ed" Smith, the "Poll Tax" Senators, and other anti-Jewish, anti-Colored and anti-Catholic elements centered largely in the south which Abe Lincoln tried to reconstruct but which was finally allowed to drift back to its old ways by those who came after Mr Lincoln. Certainly, as Dr. Liebman has implied, unless we can "reconstruct" our own societies, especially in the south which is spewing forth religious and racial hate (via the Klan), then we are plainly in no position to reconstruct the rest of the world. The issue of "Christianity vs the South" is not a fair statement. But the south is one of the weakest links in our Democracy nevertheless.

Look For "Star"

On many distant battle-fronts and in many faraway military camps, our boys will view Christmas of 1943 in a deeper spiritual and less material sense than ever before in their eventful young lives. So too, at home, will their parents, wife and relatives. This is a "spiritual Christmas" for most adults because it is a "war Christmas" of world wide adjustments and changes; of sadness and sacrifices, of fervent hopes and pleading prayers. All over the world the masses of mankind are looking eagerly for the "Star of Bethlehem", — the Symbol of Peace On Earth, Good Will Toward Men. And so religion is strong mortgages and expanding while churchgoers are thinking and talking more of the "brotherhood of man". All world religions were born in the Old World Cradles of Asia. Christmas of 1943 will find many American troops in Jerusalem, Arabia, India, Egypt — and near Rome. Thus there is a very natural reason in the coming renaissance of religion.

What Color Is Church DEC 24 1943

One of the questions that should be settled by this world war is the "color" of the Christian Church and its privileges and whether those privileges belong to any one race, color, or creed as they have been in the past under "empire regimes" which Hitler has only sought to imitate. In keeping with this trend of thought is an inspiring Catholic poem entitled "Give Me Souls", published in our next issue and presented to this paper and written by a truly fine young Catholic leader, the Most Rev. Richard J. Cushing, Auxiliary Bishop of Boston and Archbishop of Boston, a man daily devoted to Colored missions and who had the distinguished honor of greeting Madame Chiang Kai Shek in China's First Lady's last official visit to the Hub. Bishop Cushing has in his poem, outlined the most logical post war attitude of all churches. Read his poem and rejoice in the true light.

Materialism Caused War

This is indeed the failure of many European states of our time. Failure to sacrifice materialisms created this war of to-day.

White Slaves Too

As my Christian Scientist friend has said, Colored people should scrap the infernal complex idea that they have been the only slaves in the world. The white race has known slavery too. To-day millions of Poles, Italians, French, Dutch, Greeks, and other Europeans, including many Germans are "white slaves" of Adolph Hitler who controls the largest "slave market" in the Western world. In the Far East, Japan has enslaved thousands of white captives. Insofar as this war is concerned there are probably far more white captive slaves than colored. It all sums up to the fact that no race, creed or color monopolizes the favor of The Lord and all alike must preach and act equalities. And now, A MERRY CHRISTMAS to EVERYONE.

Ministers Urge New Residents to Become First Class Citizens

Afro-American
Baltimore, Md

NOV 6 - 1943

Non-Partisan Appeals Made in Local Churches in Support of NAACP Vote for Victory Drive

BALTIMORE—Ministers throughout the city on Sunday made appeals from their pulpits to new citizens and residents who have become 21 while in the State, urging that they prepare to vote in the 1944 elections by declaring their intentions and registering before the deadline Saturday, November 6.

No appeals were made for any special party. The ministers all called attention to the importance of residents becoming first class citizens in support of the NAACP's Votes for Victory campaign.

The Rev. F. J. Frye, pastor of John Wesley Methodist Church, told his audience:

"This is our opportunity to rescue from the people some of the things they have taken from us.

Key to Municipal Jobs

"Through voting power we will gain the respect of the other race and, too, it will give us an opportunity to get some of the positions in the municipal government that we should have."

The Rev. Cedric E. Mills, rector of St. James P.E. Church, told his congregation that people who complain about the wrongs in Baltimore should "put up or shut up."

He said this is his advice to newcomers who complain and that by "putting up," he meant they should "put up in citizenship"—prepare to vote so that they can help remedy some of the things that are wrong.

The rights we are trying to get will come only through our voting power. "It will be a shame if anyone fails to register," the Rev. E. White of Providence Baptist Church counselled his audience.

Send Them Down South

"Anybody here of our group who has the privilege of voting and fails to exercise the right should be returned to the deep

South where these rights are denied us," the Rev. J. Timothy Boddie, pastor of New Shiloh Baptist Church, stated.

The Rev. Ward Yerby of Perkins Square Baptist Church urged his congregation to take advantage of the remaining time and register before the Saturday deadline.

Explaining that it is impossible to be a citizen without voting, the Rev. G. J. Garnett of Morning Star Baptist Church asked every member of his church who is a new resident to declare his voting intentions by Saturday.

Urged to Beat Deadline

Speaking at Mt. Washington Methodist Church where eight churches were represented, the Rev. E. A. Lofton, explained the necessary steps for declaring voting intentions and registering, and urged every person present to do so before Saturday.

"We can only share and expect to share in the management of our government when we vote," the Rev. A. J. Payne, pastor of Enon Baptist Church, said when he explained the importance of the ballot to his congregation.

Explaining the importance of becoming eligible to vote to his audience, the Rev. Joseph C. Lee of Apostolic Faith Baptist Church said: "I cannot over emphasize the importance of the ballot to our group."

The Revs. C. Baker Pearle of Payne Memorial AME Church, the Rev. Baxter L. Matthews, pastor, Union Baptist and the Rev. Wilbur Waters, pastor of Emanuel Christian Community Church also stressed the need for registration; and the benefits of the ballots to their congregations.

At the Rev. Mr. Water's church, the pulpit aid committee has made a door-to-door canvass of every member and former member of the church and got them out to register at the Court House.

Under Maryland law, all new residents must declare their intentions a year ahead of time. They may declare their intentions in Room 302, Court House, Calvert and Fayette Streets daily from 4 p.m. to 9 p.m.

Persons who have become 21 in Maryland may register in Room 25 of the Court House daily from 9 a.m. to 4 p.m. and persons who have changed their addresses may indicate same there also.

The Negro Church — Will It Determine The Race's Future?

Journal & Guide

Norfolk, Va.

By GORDON B. HANCOCK

THE sails of the soul and the sails of life are set in the home. The fundamentals of a measure of life come from the home and the break-incidental from the school and down of the press. The distressing incidence home; but it

Chaplain Given Leave of Absence At Tuskegee

TUSKEGEE INSTITUTE, Ala.

Oct. 14.—Because he is convinced that we, as Negroes, "need to be established on our own soil, but we also need a decent standard of living in the country," Dr. Harry V. Richardson, chaplain of Tuskegee Institute, is taking a year's leave of absence to conduct a study of the life and work of the rural church.

"If rural life is to be improved," he states, "there is much that outside agencies must do for the Negro, but there is also much that he must do for himself through his own efforts and organizations."

He hopes, through this year's work, to arrive at a program of action which can be used to make the church a leading factor in producing a more wholesome life for Negroes in rural sections.

The project has been made possible by a grant from the General Education board in cooperation with Tuskegee.

Be- side travel and studies in the field, Dr. Richardson will devote some time to research at Drew university in Madison, N. J.



DR. H. V. RICHARDSON

is also true that what is taught in the home is what the elders believe. Children leave the fire-side with notions garnered in the home and although these may be modified in the school room and in the street, what children believe, and what they do, are largely determined by their parents in the home. With very few exceptions, children are the physical and moral images of their parents.

One of the largest influences in the life of parents is the church. This is especially true of Negroes whose social life is so restricted that they turn to the church for social expression through religious activities and worship. If we subtract from the present attainments of the Negro the part played by his church, we would have left a lamentable picture. Although many Negroes are ashamed to say so, the most influential of them have church antecedents.

In most cases the foremost Negroes of today are the sons and daughters of prominent churchmen. At heart almost all Negroes are church-inclined and the Negro atheist is a "Psychological monstrosity." The indifference that many Negroes display towards the church is hardly more than a vain attempt to be "different" thereby inflating their "Ego." They should be pardoned.

THE DEBT-FREE CHURCH

This article was inspired by observations in a swing that took me through Atlanta, St. Louis, Chicago, Detroit, Cleveland and Philadelphia. Everywhere accounts are being given of churches burning mortgages, many of them of long standing. When this war is ended it is safe to say most of the large Negro churches will be debt-free. Although our leaders may ignore or minimize the fact, when the Negro churches are paid for, the race is going to be a real estate holder in the largest sense of the word. This is going to impose a large responsibility on church leadership to turn the spiritual energies of the Negro church buying and church building into something really constructive.

The educated Negro could make no greater contribution to the cause of Negro advance than to draw a blue print of race building that would utilize our financial energies, hitherto almost exclusively given to church financing.

In what direction will the debt-free Negro church turn its energies? The answer to this question will not only determine the im-

The educated Negroes who have the oolium that the thoughtless have thrown about the Negro ministry and accept its challenge are going to be among the race's immortals!

Negro of today thousands of churches with millions of members who are ripe unto harvest. Negroes have so disparaged and belittled their ministry because there were some ministerial delinquents that the name of Negro ministry men are held in contempt from the ministry where lies the largest opportunity of the 20th century.

but it could be utilized in a more term-effective and constructive way, he would seize his biggest opportunity of the present day. In spite of all that is said and done there are millions of Negroes in our churches and here they can be herded for action.

The Negro ministry, though illiterate in far too many instances, has succeeded in handing down to the educated

EDUCATED NEGRO'S OPPORTUNITY

If the educated Negro would ally himself with his church and help to make a program whereby the vast moral resources of the

TALL DREAMING

BY JOSEPH D. BIBB—*Courier*

Pittsburgh, Pa

J. A. ROGERS, historian and hard-hitting columnist, accuses the writer of being guilty of some tall dreaming, when he advises colored Americans to get into business with the white man. Rogers is eminently correct in his accusation. Not only do I dream, but I see visions. Rogers is a keen, accurate student of past events. As a historian, I hold

in high and exalted esteem, because he presents bibliographies and cites innumerable authorities to support his historical findings. He is a deep and penetrating student of much "lost and forgotten lore." However, in dealing with the opportunities of colored Americans in business, we are considering the future. Dreamers and visionaries have been known to take some startling dips into the future. The prophets and planners of better things have done so. Tennyson did so and at this very moment, the great minds of the world are doing some tall dreaming about a new and better world. This writer has been covered and nailed by his astute friend, Rogers, the historian. I am seeing visions and dreaming dreams.



Mr. Bibb

MUST LEARN SYSTEM

In my dreams and visions, nevertheless, I have not permitted my head to get so high in the lofty clouds, that I have lost sight of what is in the present. I am waking hours. I present a system, limited to the white man virtually controls the wealth and markets of the globe. He has almost reached the acme of efficiency in mass production. American whites have developed big and little businesses beyond all other people. They are the cynosure of the world's economic authorities. If these assertions are correct, and we insist that they are, it behooves the colored Americans to learn the white man's system, and gain the use of his capital and credit and in short, learn from the white man, just how business in America is conducted.

ROGERS along with other capable critics, has stated that the white man already controls the business in colored communities and that it is unthinkable to conceive of him voluntarily admitting the colored man into the charmed circle. Not all white businesses are lucrative, not all white men are reaping the golden harvest in our communities, that they crave. They are faced with stark and stiff competition and are primarily interested in making money and protecting their investments.

MUST MARSHAL OUR BUYING POWER

White business people, in many communities have learned that the employment of colored people has stimulated their sales and many have already stated, to this writer,

GENERAL
Dreams of Business
Financed and Conducted
By Colored and White

SOUTHERN SAY-SO

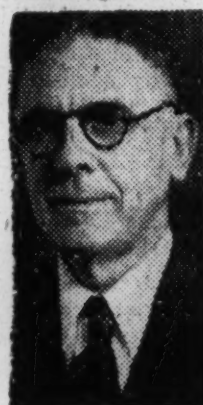
Pittsburgh, Pa

Here Is a Story
Of the Broken
Economic Cycle

BY M. S. STUART

TO MAKE a picture of the degree of economic security. Negroes export to neighbors across the racial channel without full return benefits, this piece of reasoning. It will not be very involved, so let's go. Here is the first, primitive vision: A poor community, limited so many of our worthy individuals to the white man virtually controls the wealth and markets of the globe. He has almost reached the acme of efficiency in mass production. American whites have developed big and little businesses beyond all other people. They are the cynosure of the world's economic authorities. If these assertions are correct, and we insist that they are, it behooves the colored Americans to learn the white man's system, and gain the use of his capital and credit and in short, learn from the white man, just how business in America is conducted.

One of the prime advantages will be the opportunities for our people to learn the methods and techniques of buying and selling. In this respect, the record, past and present, discloses that we have been sadly unprepared. We will be enabled to climb over the credit hurdle which has destroyed and limited so many of our worthy individuals to the white man virtually controls the wealth and markets of the globe. He has almost reached the acme of efficiency in mass production. American whites have developed big and little businesses beyond all other people. They are the cynosure of the world's economic authorities. If these assertions are correct, and we insist that they are, it behooves the colored Americans to learn the white man's system, and gain the use of his capital and credit and in short, learn from the white man, just how business in America is conducted.



Mr. Stuart

They organize a little co-operative society, and agree to pay in 25 cents each per week to provide a community fund out of which to pay for medical care, loss of time from work and burial expenses. With no increase or decrease in membership, that will amount to \$1,300 per year. They elect officers to administer the funds, who probably at first serve without pay. Now there you have your primitive insurance framework, your log cabin insurance company on the mutual plan. Keep it in mind, for no matter how it may grow, how many rooms, stories, wings or apartments may be added to accommodate its expansion; nor how complex its operations may seem to become, the simple, major objectives of that original framework remain the same in any honest, organized company. As a device for human betterment no life insurance company has any other legitimate reason for existence.

ations may seem to become, the simple, major objectives of that original framework remain the same in any honest, organized company. As a device for human betterment no life insurance company has any other legitimate reason for existence.

ABUSES MUST BE CONTROLLED

But as in all other organized efforts involving large amounts of money, some arrangements for checking the human tendency to selfish abuses become necessary. It was at the point when this tendency became too bold in the operation of such organization in America that state supervision stepped into the picture. Laws were enacted providing in substance that permission would not be granted to begin operations until a sufficient number of people had paid first premiums to make reasonably sure there was a demanding for the organization and that it would be able to pay the benefits promised. But such requirements sometimes impose a slow, almost prohibitive, method of organizing. Some alternative method seemed to be necessary.

NOBLE SPIRITS UNBRIDLED

Noble spirits imbued with motives of human relief must not be denied or obstructed. So provisions were made for capital stock companies, under which enthusiastic humanitarians may jointly pay in substantial sums to found relief organizations, and thus avoid the slow process required to establish mutual units.

NOW, YOU are about ready for some of the details necessary to point out how nobly some of the work in helping humanity, especially Negroes, has been pursued by one group.

THE MITES OF THE POOR

Around the beginning of the century a small number of humanitarians paid in about \$15,000 as the capital stock of a company to provide relief mostly for Negro families unable to individually pay for medical care and burial expenses. At first Negro agents were employed to carry the message of humanity to their own people. But they were soon displaced by white men, and thus became eliminated from any of the benefits flowing from the company's operations. That left no other Negro element, except the policyholders, in this economic picture.

NOW LET us see how economically secure the white humanitarian stockholders have become as a result of their small investment of \$15,000 in a relief organization supported in a large way by Negroes. In less than 37 years of operation they have been paid more than TEN MILLION, SIX HUNDRED THOUSAND DOLLARS, and more than two-thirds of this huge sum was in cash dividends and the balance in additional stock. Compare this picture with two views: (a) In retrospect, the little log cabin framework; (b) The amount Negro operators of the similar concerns have received in a comparable period.

Two Race Firms Put \$900,000 In Third

War Loan Bonds

Journal and Guide
Norfolk, Virginia

WASHINGTON, D. C.—One of the largest single investments in War Bonds in one purchase by an individual Negro business, was reported this week when the Atlanta Life Insurance Company of Atlanta, Ga., informed the U. S. Treasury Department of the purchase of more than a half-million dollars in Third War Loan Bonds. The company made available \$600,000 to be divided among its various key districts for purchasing War Bonds.

E. L. Simon, assistant agency director for the company, has been released from all duties for the company, and directed to devote all of his time for the duration of the war to the promotion of sales of War Bonds.

One thousand of the company's agents in 82 districts of nine states have been welded into a permanent organization prepared to do a similar job in subsequent campaigns.

G. E. Jones reported that the Memphis, Tenn., division's Third War Loan sales of \$2,000,000 had been nearly two-thirds filled.

N. C. MUTUAL TAKES \$300,000

Meanwhile, Negro business in the city of Durham, N. C., is making every effort to "back the attack." Practically every business institution in the community is buying war bonds for their employees.

Signing of a \$300,000 check on the Mechanics and Farmers bank, for the North Carolina Mutual Life Insurance Company's latest purchase of War Bonds last week, by C. C. Spaulding, president of both concerns, brought forcibly to public attention the remarkable manner in which Negro capital is supporting the country's war effort.

This \$300,000 check is said not only to mark the second largest single purchase of war bonds by a Negro business but is also the largest check ever to be issued against a Negro bank.

These bonds brought the total of the North Carolina Mutual's purchases up to \$2,120,300. Affiliated institutions' purchases would make the total much larger. The Mechanics and Farmers Bank has ordered \$200,000 of the next bond issues. The Mutual Loan Association and the Banker's Fire Insurance Company have

worth, respectively, \$25,000 and \$5,000

WHITE MAN'S VIEWS

BY TED LE BERTHON

Courier
Pittsburgh, Pa.

Appeal to the Clergy:
Break Up Segregation
In Divine Worship

IN LAST WEEK'S column, I maintained that race prejudice could not exist if it were not, at the very least, approved or condoned in churches attended by white men, and that the very survival of Christianity depends upon the conversion of many white clergymen, north and south of the Mason and Dixon line, to the all embracing love of Christ. I declared that with swift aerial transportation and wireless communication, the world is making the world a geographic unity, the clergy must either preach universal love, and help implement it through civil legislation, or stand convicted before the nations of being cowards, hypocrites or both. I said I would suggest how a beginning might be made towards espousing the fullness of Christ's doctrine that all men are brothers.



Mr. Le Berthon

STOP JIM CROWISM IN THE CHURCHES

To begin with, every white clergyman must realize that it is in the church and in the Sunday school that human beings are taught their basic concepts of right and wrong. They are taught that these laws of thought, word and conduct are not man-made, but God-ordained. Therefore, if a human being, from childhood up, sees that white persons attend religious services within one church building whereas Negroes attend them in another, he is apt to conclude that a divine mandate is being obeyed.

THE SAME conclusion must sink in if whites and Negroes worship within the same church building, and Negroes are obliged to sit in a segregated section. And if Jim Crowism starts in what is presumably a House of God, it reflects, in the public mind, a divine sanction. It is this false notion that there must be some such sanction that gives many white men in the United States the profound conviction that racial intermingling is basically wrong, and that underlies the application of Jim Crowism to all civic and social life. Stop Jim Crowism in churches and you stop Jim Crowism at its root. Sanction it in the church and Sunday school and it will spread everywhere.

WILL NOT OPPOSE LOCAL TRADITIONS

What, at this time, can white clergymen in the United States do about this? What, especially, can white clergymen south of the Mason and Dixon line do about this?

MANY, OF COURSE, will say that they dare not oppose strong local or regional traditions. They will readily concede that there is nothing in Holy Writ, either in the Old Testament or the New

CLERGY MUST TEACH LOVE OF CHRIST

Such clergymen, of course, forget that "with God all things are possible" and that their task is the transformation of human nature through Christ and in Christ. They are not supposed to care one whit about the opinions of the world, but "to preach Christ and Him crucified." They are not supposed to cater to local or regional prejudices, or to condone notions of superiority. Nor are clergymen supposed to lead safe lives, or to strive for "community peace" at any price.

THE CLERGYMAN, and all other professed followers of Christ, must turn against community opinion, against the opinion of fathers, mothers, brothers and sisters, if those opinions are in opposition to the all embracing love of Christ. He said so, and for those who will not do so, He says that there shall not be peace, but the sword of His wrath, stabbing their smugness, setting them against another until they only one race, low him and to know His peace, "which passeth all understanding" and is not the false peace "that the world giveth."

A NATIONWIDE PROGRAM

There can be no real "community peace" but only a false, polite, superficial order, beneath which smolders and rankles the indignation and exasperation of the oppressed, if the true peace of Christ is absent, a peace based on as simple a thing as the love of brothers, for one can only love equal, not someone he thinks made of baser clay. The latter can only patronize or tolerate.

THAT Christ's peace may be established ultimately, I suggest as a beginning that all colored men ministerial associations extend in and out to all white ministerial associations to a joint conference to discuss ways and means of merging into interracial associations which, in the range to hold joint conferences with the Catholic clergy towards formulating a nationwide program for breaking up segregation in divine worship. In extending the initial invitation to any local or regional white

WHITE MAN'S VIEWS

BY TED LE BERTHON

Courier
Pittsburgh, Pa.

REALLY feel as one who has come home. I am color blind. The quality of a man's soul is to me the only thing that matters. I hunger for Christ, and I shall find Him in those who have suffered most. Therefore, I do not do Negroes a favor by associating with them. They help me more than I help them. I need them more than they need me. Speaking generally, I feel Christ more than any other people do. There



Mr. Le Berthon

CONFUSE VALUES They poison the very wells of our national thinking by conveying the impression that Jim Crowism is divinely sanctioned. They stimulate a swollen, arbitrary, artificial pride and mystically significant that at the very root of our lives, when we are in church, presumably to get food for our souls and to commune with Christ. They foster superiority when Christ taught that we should be meek and humble of heart and to love all as our brothers.

SUCH CLERGYMEN are frightful mockers of Christ and domineer everywhere, including those in such vast harm because they are our own nation both north and looked up to as holy men. If as south of the Mason and Dixon line, millionaire socialite looks down on a poor Negro and write those born on "the wrong side of the tracks" or those who have darker skins, one expects it. But for a clergyman to do so is to confuse all values, and to sow cynicism in countless hearts.

NEVER PREACH REAL BIBLE TEXT Many, in the name of prudence, will say that they have to "go slow" in overcoming deep rooted racial prejudices. Most such are hypocrites. They never preach on the subject. They are fearful of a Cross, fearful to follow Christ. Such times head fashionable churches and sometimes "Christian" colleges where Negroes are excluded. They endorse legislation against interracial marriage, thus opposing the spirit of Christian conjugal love, which is of soul for soul. Meaningless to them are the words of St. Paul as to our oneness in Christ, our universal oneness, "and there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, but Christ is all in all."

PEACE MUST BE BASED ON EQUALITY History today marches towards a showdown. It was historically a swelled, arbitrary, artificial pride and mystically significant that at the very root of our lives, when we are in church, presumably to get food for our souls and to commune with Christ. They foster superiority when Christ taught that we should be meek and humble of heart and to love all as our brothers.

LET THEM either preach the fullness of Christ's love or let them stop bellyaching about the inroads of Communism. For they are themselves the main instrument

The Clergy, More Than Any Group, Is Responsible For Persistence of Jim Crow

mentalities of darkness for atheistic and materialistic inroads. IT IS ghastly folly to talk about post-war planning unless statesmen everywhere, including those in such vast harm because they are our own nation both north and looked up to as holy men. If as south of the Mason and Dixon line, millionaire socialite looks down on a poor Negro and write those born on "the wrong side of the tracks" or those who have darker skins, one expects it. But for a clergyman to do so is to confuse all values, and to sow cynicism in countless hearts.

CLERGY MUST PREACH UNIVERSAL LOVE There can be no real peace without Christ, but only a bristling armistice, only a feverish and horrible lull. The clergymen who fear losing church members through preaching the fullness of Christ's love should get out of the clergy. They would do better preaching on street corners than catering to the stuffy and humorless superiority notions of those whose eyes have been so blinded by gold dust that they cannot see the face of Christ behind dark skin. WITH SWIFT aerial transportation and wireless communication making the world a geographic unity, there can be no peace until the equal rights of all men are conceded. Now, as never before, the clergy must preach universal love and help implement it in legislation. For God will not be mocked. Next week I shall suggest a way to begin.

who would give all soldiers the right to vote for Federal officers, sure they had in mind, and were (2) It gives Axis propagandists speaking for the millions of un-white soldiers who are denied the right to vote — I do not think unreasoning the right to vote upon the Ameri-they thought to loose upon the darker millions of Negroes, who are doing everything they can to win the war, the flood of vituperation that only you can use. The vote Negroes have proven themselves

Open Letter to Senator Smith
Washington Tribune
Washington, D. C.
Senator Ellison D. Smith
Senate Office Building
Dear Sir:
I am addressing this open letter to you in answer to your slur upon the thirteen million Negro Americans on the floor of that august body whose dignity you prostitute by delivering a terrible ti-charged an "unholy alliance" to defeat the bill to give the vote Negroes have proven themselves

to be among the most loyal of you.

Americans; a Group that has made the greatest contribution to labor, in the South, than any other race in the world.

You speak of your love for the old Negroes at home and particularly "old Uncle Bill": I wonder that a sense of decency caused you to omit your "old Uncle Bill" and the other old ones from the filthy slurs you heaped upon Negroes.

Senator, you spoke boldly of your feelings concerning the comments made of you and your leagues from the South who have done so much for the Democratic party. I am wondering what you think the intelligent, cultured Negroes think when they hear such slurs as you and others have hurled against this minority group in the halls of Congress. The Negro race has suffered and labored to help make America the leading nation of the world. Negroes have licked their hands that has continued to slap them in the face without turning traitor or becoming so hostile as to assassinate a president.

No Negro desires to eat at the table or sleep in the bed, in private homes of white folk: but Negroes do contend for their rights as American citizens, under the Constitution. They believe with the Declaration of Independence, the self-evident truths "that all men are created equal", that they are endowed by their Creator with certain inalienable rights, that among these are "Life, Liberty and the pursuit of Happiness". Negroes believe in the words of our Holy Writ, which says "Out of one blood God created all nations to dwell upon the face of the earth."

What crime has the Negro race committed that has not been committed by the white race? If the Negro women of the South were permitted to tell their story of the past 75 years, there would be a different picture put on the canvass. I am wondering when will the law be respected: If Senators and Congressmen, on the floors of the Senate and Congress, openly admit that they will join a lynching party. Senator, I thank God, that all the white people of the South are not like

You say you believe in the Constitution. But that is exactly what you do not believe in. The Constitution gives the Negro the vote. You keep it from him. The Constitution declares for law and order. You declare for lynching and off to join the mob. If you were a statesman, you would discuss the question at issue. Poll Tax and the Soldier Vote is the issue. Instead of presenting your opinion for or against it, you get down in the gutter of politics and drag in the question of Negroes eating and sleeping with whites.

No statesman would make an assault on human rights, and the dignity of the individual, when the whole world of civilized men is fighting for Justice and Equality of all men, regardless of race.

All that you have said, sir, is evidence conclusive that your day is done. Your place will be filled by a representative from South Carolina who will speak the language of the new South and will uphold the principles of a thorough-going Democracy. Thank God, that speech you made in Congress December 9, was your "Swan Song". For God is among the honorable and legal means the Negro church uses to maintain the economic, social and civil rights of its people. Prayer occupies an important place. Representing, as I do, over six million Christian Negroes, and believing, as I do, in the everlasting efficacy of Prayer, I am reminded of Hezekiah's prayer and the God who answered him. 2 Kings: 15-20. The same God who answered our prayers during the dark days of slavery can be depended upon to save our country from adopting your ideas of lawlessness.

Very truly yours,
W. H. Jernagin, Chairman
Executive Board, Fraternal
Council of Negro Churches
in America and Director,
Washington Bureau.

What crime has the Negro race committed that has not been committed by the white race? If the Negro women of the South were permitted to tell their story of the past 75 years, there would be a different picture put on the canvass. I am wondering when will the law be respected: If Senators and Congressmen, on the floors of the Senate and Congress, openly admit that they will join a lynching party. Senator, I thank God, that all the white people of the South are not like

Asks Large-Scale Program of Religious Training for Negroes

Washington, D. C.

NEW YORK, N. Y. — Dr.

Harold L. Trigg, leader, president of Elizabeth City State Teachers' College, in North Carolina, appeals to his own church for a great forward program of work with Negroes of the South. Dr. Trigg is an Episcopalian and his appeal to National Church leadership is from the viewpoint of an Episcopal layman. He urges the development of a set of basic principles by which the church's missionary program for Negroes may be guided. He



DR. HAROLD L. TRIGG

points out the lack of "an adequate supply of leaders, in quantity and quality, men and women." He asks for "a forward-looking, adequately supported, virile missionary program, based on the principle of growth" and enlarges upon this idea by stating that "in rural areas where Negro youth is yearning for an enlightenment and consistent spiritual leadership in the South where the majority of Negroes live; and in all regions of this great country where men are thirsting for guidance into the life of positive and happy effort," Dr. Trigg urges a new, enlarged and constantly expanding program of work. Further, he asks for his people "at least as much opportunity to participate in policy forming and supervisory activities for ourselves as secular organizations permit."

An appeal was made to President Roosevelt to set up a national committee for the promotion of interracial co-operation and goodwill with Southern regional counterpart. Msgr. McNamara, a recognized authority on social problems, and chairman of the Savannah city volunteer arbitration committee on labor disputes, said: "This co-racial conference on the implementation of a program jointly determined by sincere and earnest leaders of both races in

ties for ourselves as secular organizations permit."

The Episcopal Church is launching a program of Negro work, somewhat along the lines suggested by Dr. Trigg. It has a Negro executive in its Home Department, working with a biracial committee in the development of plans and policies. Presiding Bishop Henry St. George Tucker commenting on the program says that "it does represent the beginning of a real endeavor to give adequate attention to the religious needs of our largest racial group, that is, our Negro brother."

The extent of the need and opportunity for religious work among Negro people is emphasized by Dr. Trigg by the assertion that 57 per cent or over seven million of the Negro population has no Church affiliation whatever.

Georgia Leaders Appeal To FDR

Courier, Pittsburgh, Pa.

ATLANTA, Ga., Sept. 2.—(ANP)—Southern Negro and white church leaders in a conference last week at Atlanta university signified that they are seeking equal opportunity for all regardless of race or creed. The Rt. Rev. Monsignor T. James McNamara, rector of St. John's Cathedral, Savannah, the South should prove of high and superintending of the Catholic schools in the Savannah-Atlanta diocese, was a leader of the conference.

The conferees drew up a specific program calling for the extension of civil liberties and the voting franchise for the entire South; for better health, nutrition and education; for further development and re-organization of Southern agriculture; for meeting the problems of returning soldiers and for development of new work opportunities for Negroes and other underprivileged classes in the South.

APPEAL TO FDR

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Colored Organist For White Church

Boston, Mass., (ANP) — Ella

France Jones, Boston organist and choir director, was recently appointed to that position at the Morgan Memorial Church, white, of Boston. In that capacity she will organize as organist and choir director for the main services of that church.

Mrs. Jones has directed the choir at the Twelfth Baptist Church for eight years, and had also assisted at the Morgan Memorial Church.

Following the recent death of the white organist of Morgan Memorial, the church voted unanimously to offer the position to Mrs. Jones. This marks the first time that a colored person has been so honored in the Boston area.

She began her musical career as a singer and was noted for her soprano voice. She has toured the eastern part of the country and has appeared in recitals at Carnegie Hall, the Brooklyn Academy of Music and the Philadelphia Academy of Music.

Race Riots Called Symptom of Short-Circuited Religion
BALTIMORE—Race riots Church service, held at Mt. Ver-shock people into the realization of how greatly religion is short-circuited, the Rev. Ralph N. Mould, white, of Second Presbyterian Church of German town said Sunday. The Rev. Mr. Mould was speaking before 300 persons at the Fellowship

A Christian in Word and Deed

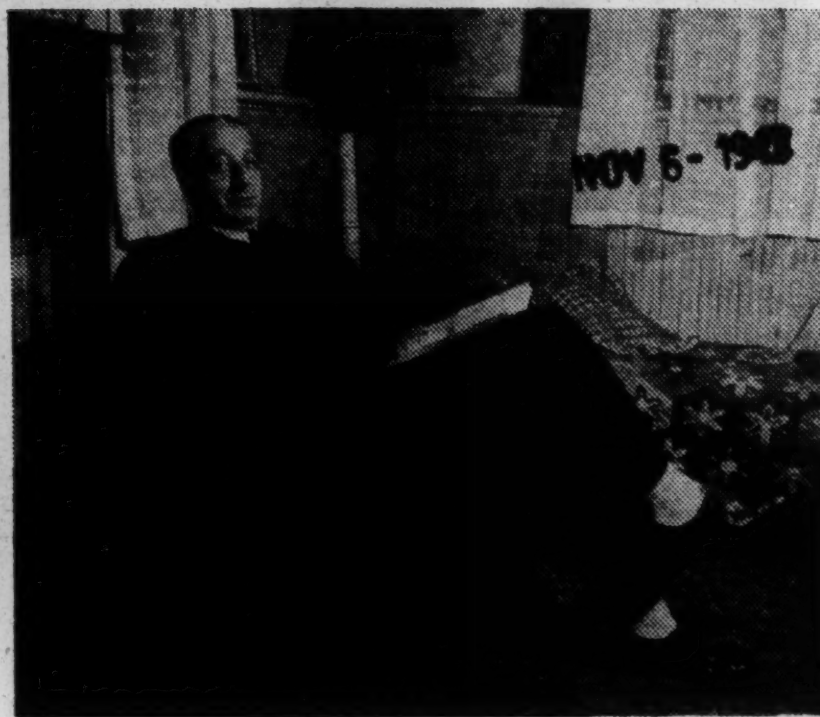
People's Voice
New York, N. Y.



REV. HERBERT AUGUSTUS BENTE sits quietly in his study going over his notes on Sunday's sermons.

Here Is a Church for All Christians Who Want to Attend

Grace Gospel Church located at 164 st just east of Boston rd is a people's church. It draws no lines as to who shall or shall not enter its doors. For 16 years it has been open to white folk. When in recent years the neighborhood became increasingly colored, the ministry of this really Christian congregation opened its arms to their Father. Through Him all men the newcomers, and they have become brothers. The rest merely become one with the white members. This congregation is pastored by a simple man . . . a man of good words and deeds. A man who has a plain creed . . . a short one, too. It runs something like this. "All men have one God. This God is



GREAT FERVOR and conviction characterize Rev. Bente's preaching. Here he is in a moment of casual emphasis.

number, adult Negroes make up then the love in my heart for the well over five per cent. There are Negro race has grown deeper—two religious schools within the the burden greater. When our church. Negroes constitute 50 per neighborhood began to change and problems increased, I resigned cent of the children and three of from various organizations I held the eight teachers are also co- membership in (from president lored. down to minor offices) to concen-

Situated at the very crossroads of the Bronx this church has a great opportunity to do a singular service in interracial Christianity. It has assumed the task and is doing the work successfully.

Rev. Bente lives on a farm in Eldred, New York. There he enjoys a full and vigorous farm life, with his good wife, Katherine, and their three sons. Two of the boys have entered the service of their country while the third works on the farm.

s- Among his dear friends Rev. of God on earth would not be too
all Bente counts such outstanding far away on this front at least.
Ph. — (BR).

In his own words Rev. Bente puts his case thus.

"As a young man, a student, I felt the call to Africa as a missionary. Because of home conditions—I did not go. Ever since

"This article was written by [redacted] in improving living standards as a ambitious politician and demagogue sort of bait. The rotten treatment who has no standing whatever in dealt out to the workers of Locals genuine religious circles and I was 206 an 207. Transport Workers and God-amazed to see that you have ap-ILWU by Dictators Horie and God-parently been taken in by the dard, especially in their diabolical thinly veiled attacks on the Church Hitler-like expulsion of outstand-ing champions of the Negro work-

"The article to which you invite us of this community like William comment is part of the new Com-Dorsey and James Burke, is suffi-munist line—to attempt to separate cient proof of my claim and the the people from their religious warning of the Church that the leaders and authorities, and to Communist Party is a fraud and a smear religion in general and priests fake and guilty of the same inh-u and religious leaders in particular. man treatment of humane liberties My labor record is an open book Fascism.

and if any local citizen belonging "My fight against such scoundrels to the general public can boast of a as Horie and Goddard is the peo-better one I have yet to hear of it, ple's fight in those organizations. I Of course I have been attacked by would be a traitor to the cause of discredited fakers such as Howard American unionism and false to my Goddard but that is just another past assistance in organizing these proof that the Communist Party for some groups and many other unions which the People's Voice is a cheap in New Orleans, were I now to front is anti-labor and wants polit-leave them to their fate at the tical power over the States and hands of the Communist dictator-souls of men first, last and always, ship, I was and am honored as a and is only secondarily interested

Two Make Comments On
Rev. Ben Richardson's Article
Emerson, Hawthorne, Tennyson

EDITOR'S NOTE: In accordance with our policy in line of freedom of speech and the right of individuals to differ one with the other, we print below in full a letter from Father J. A. Drolet. Also for information and in order to keep the record straight, our investigation reveals that the Rev. Ben Richardson, is a minister of the gospel, a college and seminary graduate, and is assistant pastor of Abyssinian Baptist church, the largest colored American church of the Baptist faith in the United States. The Rev. A. Clayton Powell, Jr., Baptist minister is pastor of the church. Our offices have received numerous letters of commendation of Rev. Mr. Richardson's attitude. One colored American minister in Houston, Texas clipped the article, so well did he think of it, and read it to his congregation as a part of his sermon. Many others like Father Drolet, disagree. We welcome their comments and will give due space to them.

Dear Editor:—

"I was painfully surprised to seeings to social justice for the work that you thought it worth while to ing man, I wish to emphatically reprint a scurrillous article from protest against this flagrant insult the new Communist paper from N. to Churchmen and Church mem- voice of the People. As a sub-

1964

priest when they approached me to their brothers. Righteousness alone help them against their un-Ameri-exalteth a nation. Politics, legisla- can persecutors, and in helpingtion, and decrees from the Supreme them I am acting in the glorious Court will never change men's tradition of the Church which has hearts. They may be forced to act ever been the champion of the poor rightly by their fellow men for a and oppressed against the unscrup-space of time because of pressure, ulous and powerful enemies of hu-but there will always be a wolf in manity. Many of your readers have sheep's clothes only waiting for a suffered at the hands of the above-chance to rise up and devour. mentioned fakers, and do not wel- The only lasting peace that the come such trash as the article re-world will have will be through printed by you from the pen of a Christianity. Ex-President Hoover member of the same gang as Horie said that, "Peace is not had upon and Goddard. It might interest you paper, but in the hearts of men." to know that the CIO here as When men think like Jesus they well as nationally concurs in our will beat their war implements into appraisal of Goddard; he was fired plowshares and their swords into from the payroll of the National prying hooks. The teachings of the CIO and also by the executive Son of God it followed will give board of the Mine, Mill & Smelter lasting peace. Not that peace that Workers-CIO, for selling out the shall be had by one nation, when workers and misusing the union for all others shall have been swal- Communist propaganda and activ- lowed up in victory, but that peace ity. Horie has an equally filthy that shall be had by studying war record and will be exposed in due no more. time. Their pal Clayton Powell is The lion and the lamb shall lie of the same ilk and equally and down together and the lamb will enemy of the Negro people."— not be inside of the lion. Father J. A. Drolet, New Orleans.

CHURCH FREES US
By Jones H. Hinton, Houston
To the Editor:
In the issue of The Informer of Saturday, November 20, there was carried an article, "The Church En-slaves Us," by Rev. Ben Richard-son. He openly denounced the Church and Christianity. It is strong indeed that such statements should come from those that are in the upper brackets of intellect. His teaching is diametrically contrary to the teachings of Christ, whose gospel he supposes to be carrying. He spoke of the little people being the victims of the Church and Christianity. By the little people I judge he means the common peo-ple. But it is the masses of the com-mon people that have grasped the teaching of Christianity and car-ried it to the four corners of the earth. When we search the pages of history we find that some of the greatest leaders, both sacred and secular, were from the ranks and files. Thomas Jefferson said, "The sum total of the common sense of the common people is the greatest and soundest force on earth." The Church of God has no victims in the sense that he puts it, but when great or small adheres to its teach- ing they will be lifted to higher levels, to grander and nobler posi- tions.

He is far from the point when he asserts that the object of Chris- tianity should be to figure directly in the affairs of Government and industry. Corruption in politics and the refusal of industry to give some minority groups a fair play is only the outgrowth of evil hearts. It is the gospel of Jesus Christ that will change the hearts of men and make them think in the interest of

The Question of the Week.

Informers, Houston Texas

Should the Taking of Money Be Emphasized at the End of Our Church Services, or Should Members Be Taught to Tithe?

NOV 27 1943 NAY
People should be taught to tithe in keep- ing with the principle that God makes it possible for one to prosper to whatever ex- tent He may do so. It would take much time and patience to get this across in some of our churches, but it would be worth it.
N. C. Smith

DEC 4 1943
If tithing could be properly taught the church supported institutions of certain de- nominations would not close so often for want of financial support. The quality of the church service would be greatly improved, and the Christian spirit would be more evi- dent among church-going people.
F. A. Lowe

NOV 27 1943
The church should be listed in all our budgets. We set aside so much for gas, lights, telephone, insurance, lodge dues and pay them when they come due. I believe that any church leaders who half tried could sell their congregations on the idea.
Faye Crockett

NOV 27 1943 NAY
Members of our churches should be taught to tithe, and money should not be taken up at the end of our church services. In the first place, taking up money at the end of our services takes up too much time. Secondly, after one has enjoyed the service, long finan- cial procedures usually are boring. Thirdly, it is contrary to our religious belief because the Bible states that we should give one- tenth of our earnings to the church. How- ever, in some cases, the desired sum is set and the financial officers worry the people until it is obtained. By tithing, we will elim- inate such long church services, the services will be more enjoyable, and the required fi- nancial quota will be obtained.
Doretha Francis,
Prairie View College

NOV 27 1943
Although tithing would be an ideal way for one to give to the church, there would be much needed monetary support that the church would not get. Individuals take their responsibilities to the church sometimes not quite as seriously as they should—hence many calls and other inducements are neces- sary in order to get a response from them.
Charlotte Ware

Unfortunately, many churches have made a sort of dramatic rite of taking the collec- tion. In a few churches people go up to the table to leave their money. Now where so much ado has been made of it, the tithing plan would fall flat. The church could not stand the great loss in dollars and cents while education to the new way was taking place.

Mary Cable
NOV 27 1943 YEA
Yes, money should be taken at the end of church services, but not in the form of a parade to show one's latest costume and newest hat. A practice of a church I know is commendable. Boxes are placed at the exits, and before dismissal, attention is called that certain obligations are to be met and each one is asked to leave his donation at the door as he departs. Very few, if any, people pass those boxes without leaving donations.
Anon.

THE WHITE CHURCH'S TASK
The white church in America has a terrible task upon its heart and Christianity in this question of how it will treat the American Negro. Will it seek for rationalizations and Biblical references to jus- tify unequal treatment of the Negro, as was too widely done to justify slavery? Or will the white church step out and take its stand for full justice, full citizenship, and the Christian (Christ-like)? There are evidences pointing toward the latter. At its recent annual session the "North Carolina Council of Churches voted unanimously to accord to the Negro denominations of the state the priv- ilege of participation in the council on an equal basis with that of white membership." This news item reports a logical Christian step. How illogi- cal it is for anybody to urge Christians to prepare for a heaven which shall be without discrimina- tion between races, by practicing every type of dis- crimination in this land of pre-
NOV 23 1943

12-1943

GENERAL

New Church Race Relations Commission

Norfolk, Va.

Will Alexander

Named Chairman

06196114

NEW YORK, N. Y.—Dr. Will W. Alexander of Chapel Hill, N. C., vice president of the Julius Rosenwald Fund, has been appointed chairman of a new Commission on the Church and Minority Peoples set up by the Federal Council of the Churches of Christ in America to aid the churches to become more effective in dealing with racial and cultural problems, according to an announcement made here by the Rt. Rev. Henry St. George Tucker, president of the council.

The director of the commission, just elected by the Federal Council's executive committee, is the Rev. Bradford S. Abernethy, formerly minister of the First Baptist Church in Columbia, Mo., who for the past two years has served as secretary of the Commission to Study the Bases of a Just and Durable Peace.

The Commission is one of a number of special war-time emergency groups established by the Federal Council.

The members of the new Commission are: Louis Adamic, author, New York City; Dorothy Canfield Fisher, author, Arlington, Vermont; Howard W. Odum, of the University of North Carolina, Chapel Hill, N. C.; Homer P. Rainey, president of the University of Texas, Austin, Texas; Dr. Anson Phelps Stokes of the Phelps-Stokes Fund, New York; and Dr. Channing B. Tobias, secretary of a colored work, YMCA, New York; Rev. Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches; Eugene Barnett, secretary of the National Board of the YMCA; Bishop William Y. Bell of the Colored Methodist Episcopal, Cordele, Ga.; Dr. Fred L. Brownlee, American Missionary Association of the Congregational Church, New York; Dr. Ralph J. Bunche, professor of political science, Howard University, Washington, D. C.; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Shelby Harrison, director, Russell Sage Foundation; Dr. George E. Haynes, secretary of the Race Relations De-

partment of the Federal Council of Churches; Bishop Paul B. Kern, of Iowa and classmates in the bishop of the Methodist Church, school of engineering, have been business partners for more than 28 years.

The firm's first \$1,000,000 contract called for the erection of several buildings and a heating plant at their alma mater. The firm has constructed half of the bridges in the Des Moines, Iowa area. Its other major contracts include the erection of a power plant at Columbus, Neb., the construction of an airport for a civilian aviation program at Tuskegee, Ala., and the building of a model sewage disposal plant at Grand Rapids, Mich.

The engineer praised government officials with whom he worked on this job, and credited their cooperation with the firm's success in completing its contract ahead of schedule.

The new Tidal Basin Bridge, which relieves traffic congestion in a crowded governmental section of Washington, extends from 15th street and Independence avenue and connects a driveway running along the Potomac. It also gives motorists a new view of the famed cherry blossoms in season and of other historic points of interest in that vicinity.

\$1,000,000 Bridge Built By Race Firm

Norfolk, Virginia

Structure Is

Completed On

Schedule

WASHINGTON, D. C. — The \$1,000,000 Tidal Basin Bridge, completed on schedule and opened to traffic a month ago, and the Independence Avenue Structures were turned over to the District of Columbia Tuesday, August 10—exactly one year after construction was begun on the projects.

The structures were built by the firm of Alexander and Repass of Des Moines, Iowa. Archie A. Alexander, noted Negro engineer, is senior partner of this firm.

The projects, in addition to the new Tidal Basin Bridge, include a new grade crossing and a sea wall opposite the Jefferson Memorial in Potomac Park. The sea wall and bridge are constructed mainly of North Carolina granite and limestone.

CONSTRUCTION SUSPENDED

Several months ago, the War Production Board ordered suspension of work on this project, but the order was rescinded when it was found that the job could be completed on schedule without the use of more strategic materials. Archie A. Alexander and Maurice A. Repass, former varsity

"Church Enslaves Us," Noted Pastor Asserts

Informing Houston, Tex.
EDITOR'S NOTE: The following article is reproduced from the People's Voice, New York tabloid published by the Rev. Adam Clayton Powell, Jr., pastor of Abyssinian Baptist church. The author, the Rev. Ben Richardson, is assistant pastor of the same church. Rev. Mr. Richardson is a Harvard graduate and known as one of the most liberal ministers in the world. We invite comment on the article:

By BEN RICHARDSON

Christianity as an organized religion has done more to enslave the Negro in this country than any single institution. Negro and White ministers have gone hand in hand in this wanton business of enslavement.

Many preachers are to be pardoned because they have more zeal than fact. They mean well but do no less havoc. But the fact remains that whether these servants mean well or not the little people of every race have been and still are the victims of the Church.

CHURCH MISSES POINT

The church misses the point when it leads its followers to believe that God's greatest function comes in bringing solace to suffering humanity. This is a dangerous teaching. There will always be suffering as long as the few are allowed to exploit the many and find protection for their dealings in the governments of their nations. It would serve man and God to greater purpose if Negroes believed that God intended that they should change the Government and the ways of business and industry so as to abolish ruthless competition, stolen profit and flagrant exploitation.

God won't stop a man from cheating his customers . . . in fact if the preacher himself goes to unscrupulous dealers to buy church fixtures with the image of Jesus on them . . . the "man of God" will get cheated.

Religion as the Negro knows it was the gift of White men who at first gave him what they thought he ought to have. What he got was enough because when we consider how much harm it has done him in the last 75 years we are prone to thank rather than condemn his miserly White brothers who denied him Christianity during his days of slavery.

NO MORE "STEAL AWAY" THINKING

There is too much Steal Away to Jesus and Swing Low Sweet Chariot in our philosophy of life. The New Negro must not steal away to or from anything. The world and all in it is as much his as anyone else's. He must walk up to whatever he deserves and get what is rightfully his.

God has been looking down on southern and northern crackers for a long time. They haven't changed so I'm inclined to think He means for us to change them. There are organizations that are dedicated to just that task. They don't plan to obviate prayer in the effort but I am certain it will not offered as a substitute for real action. Churches have had time enough to bring the Negro out of the morass of Minority miseries.

They have failed utterly. All they can offer is a thread worn doctrine of another world or the seldom proved tale of vengeance being all Gods. Some of the improvements that God wants in this world will have to come from us whom He has given stewardship over it. How can we presume ourselves fit for any other sphere when we so completely miss all opportunities to improve the one we now occupy.

WEAK CHURCH IS NO CHURCH

If I were God I wouldn't listen to the woeful whinnings of Negroes who are either too misled or too backward to better themselves. It were better by far that a man had no religion than to have one that emasculates him. Any church that permits its members to go from day to day abused and persecuted blasphemes any and all Gods.

This goes for those churches among Negroes that owe their very existence to White men as is the case of Presbyterians, Congregationalists, Lutherans, some Methodists and many Baptist. Included too, are the Colored churches that are completely of Negro creation.

Arguments for interracial churches are well and good but they only means the perpetuation of present evils unless the new bi-racial churches have a thoroughly new concept of what constitutes real religion.

Some day the truth of what is being said here will be apparent. Negroes, young and old, will see that Sunday after Sunday they are being put to sleep. And while they sleep men slip shackles on their ankles and irons on their wrists.

JESUS WARNED PEOPLE

Karl Marx was right when he said religion can be an opiate to the people. When in Seminary I said this at a Negro church in Boston and the brothers of the Denomination wanted to have me excluded from their ranks. They said it was Communism. It is Communism and it is in the best tradition of Jesus also. Jesus was always warning the people against the evils that would beset them. A sleeping race is a lost race. Paul Revere

is failing because he rode through Massachusetts awakening the villagers to the approaching doom. They awoke and met the enemy and today we have a nation . . . not at all perfect but then a lot better than any other except Russia . . . where all men are equal. So the Negro need not feel at all reluctant to criticize his church, ministry or religion. By criticism, that which is bad can be made good and that which is good can be made better.

The Union
Cincinnati, Ohio
DISCUSSION OF RACE

AND CULTURE IN NATIONAL CHURCH BIENNIAL SESSIONS!

~~JAN~~ 1 - 1943

Hon.
Washington Post
Washington, D. C.
Negro Churches
Aid Food Drive

Local Negro churches will observe "Food for Freedom Sunday" with a program Sunday at 3:30 p. m. at Mount Carmel Baptist Church, Third and I Streets Northwest. The occasion will be part of a Nation-wide drive to help mobilize Negro farmers for increased production of vital war foods. FEB 17 1943

Speakers will include National Food Production Administrator M. Clifford Townsend, former Governor of Indiana; Roy F. Hendrick-

son, food distribution administrator, and others. The observance is under the auspices of the Fraternal Council of Negro Churches in America.

Thomasville, Ga., Press
January 29, 1943

NEGROES AND THE WAR

The United States Office of War Information has published a booklet, giving out some valuable information on the achievements of the Negroes in agriculture, industry, education, and in armed service of the United States of America. The reports are very fine, and would be encouraging if the Negroes in Thomasville and Thomas county could justly share in these honors.

To be just in the criticism, it should be known that it is not quite fair to make a blanket charge against all of the Negroes in our fair city, for there are some very fine religious teachers in the Church Schools, which are in session every Sabbath morning. An effort is being made to have every day school teacher in the county to take some part in the Sabbath worship; especially in the teaching and training department, where these departments are properly complied with certainly the preaching service can not be neglected.

If we are to win this war, which must be done; God's Church must have the right-of-way.

The writer humbly makes the earnest request, that every Christian in our fair city see to it; that every person in the household, whether son, daughter, servant, or visitor prepare to the house of worship on the Sabbath day; laying on the altar a sacrifice of a good and warm meal for breakfast or dinner.

May we allow the boys, who will in a very short time be the men who are supposed to have dominion over every thing that liveth, come away from the boot-black stand, golf links, street pilfers, and loafers, and go up to the sanctuary and be taught the principles of the Holy Bible.

An other appeal is made to every colored person who may be interested in a better living program for Negroes in Thomasville to meet at the Colored Community Center on West Clay street, next Monday night at 8 o'clock.

We should by all means see that the 1943 shall not be blurred with record showing that fifty-two hundred dollars paid out for crime committed by members of our race who do not attend regularly at Sabbath worship.

G. H. KENNEDY, Reporter.

Star of Zion
Charlotte, N. C.
Preachers' Salaries

MAY 13 1943

"The highest average cash salary paid to preachers in the nineteen Conferences of the Central Jurisdiction is below the minimum salary paid in the majority of Conferences of the other Jurisdictions," says Dr. Edgar A. Love, superintendent of the Department of Negro Work of the Board of Missions and Church Extension, according to a statement prepared by S. E. Evans in the current issue of The Christian Advocate, Central Edition, 1943.

Average salaries run from a low of \$205 per year in the Florida Conference to a high of \$954 paid annually in the Washington Conference, cites Mr. Evans. Taking the whole 19 conferences, the average salary is \$503 annually, which is much higher than we had supposed. Continuing his interpretation, Dr. Love says: "These salaries reflect the low income level of the Negro groups in the South and cry aloud to Methodists to use their influence and power toward obtaining better wages and larger work opportunities for the Negro." In further support of his suggestion, he says: "The Christian ethic preaches the 'abundant life' for all and lays a grave responsibility upon 'the strong,' the favored, in their relation to the weak and underprivileged."

13 1943

These striking figures prove what we have contended all along: that our preachers are so poorly paid that economically they have very little incentive to do a better job or to devote all their time to the work of the ministry. We have known that preachers' salaries are a pretty good index of the income level of the communities where they serve which accounts for the great disparity between salaries in the North and the South. Even if it is argued that the standard of living is much higher in the North, it is at best an aimless argument for we know that the people of the South do not live with equal comfort on that lower level—they merely do without the things they need because they cannot afford to have them.

Zion Methodism as a whole is much more fortunate than the Central Jurisdiction in that we have a much larger number of churches and members in the North, and in a connnectional plan to supplement salaries, these would contribute in some measure to the less fortunate sections in the South, just as we do in the matter of education, home mission

and church extension."

We would be extremely interested to see the results of a similar survey of preachers' salaries for the whole of our church. Such a study would not only prove revealing but would provide a necessary basis for some sort of action by the General Conference on this matter of definite aid to preachers on home mission charges, and in purely mission conferences.

May 30, 1943
The Churches And The Negro

Richmond ministers were avowing a new mission of American Christianity when they approved resolutions yesterday on racial relations in our city. Slightly more than 100 years ago, the clergy of most Southern towns decided that the religious life of Negro communicants might be strengthened if separate Negro churches were established. Prior to that time, master and slave belonged to the same church. Sometimes the Negro members were three times as numerous as the white. Separation seemed better and, in the outworking, proved better. Frequently the Negroes were imposed upon by "false prophets," but here in Richmond, through the years, colored people built up strong and devout congregations. Once separation became the rule in church affairs, it was carried to the point where there scarcely was affiliation. For two generations Richmond white Christians spent money and sent missionaries to evangelize the jungles of Africa—and neglected wholly the jungle of old Jackson Ward here in Richmond. A reawakening to spiritual responsibility for the welfare of the Negroes at home is perhaps the most hopeful single fact in the life of the church in the South today. The church can influence, as no social agency can, the life of every community at the point of contact between the races.—Richmond News-Leader.

**'WINGS OVER DIXIE' AT
CITY SCHOOL SUNDAY**

An all-Negro choir of 18 women, some of whom are members of the Fiske Jubilee Singers of Chattanooga, will present a program of Negro spirituals, called "Wings Over Dixie," at the City School building at three o'clock Sunday afternoon.

This troupe of traveling singers is giving a series of programs throughout the South, and will appear here for the benefit of the Negro churches of the community. They are under the direction of Pearl Inman, the only paid Negro radio announcer in the South.

**Churches Laying Foundations
For Justice Toward Negroes**

problems in the city before they from Fort Wayne, Ind., that an committee become acute, and will attempt interfaith committee of Protestant, Catholic and Jewish to achieve inter-racial co-operation.

Last week, also, an inter-racial interracial commission which will committee was formed at a joint immediately undertake a survey meeting of the Asheville, N. C., of community opinion on inter-Ministerial Association and the racial problems and attitudes. One characteristic of church efforts, it is pointed out, is the increasing realism with which Realistic Stand Taken. Previously, it was reported religious groups are meeting

MAY 10 1943

Louisville, Ky., May 3.—Churches are intensifying efforts to cope with the racial problem and are laying the four-alliance was completed last week by white and Negro religious leaders to provide a basis for study of racial, religious and

Current church actions under white and Negro religious leaders received particular attention. The line the concern of religious leaders with practical inter-racial, religious and social problems have been the moving figures in racial steps. For example: The Church Federation of Indianapolis recently decided to deal with problems of inter-racial cooperation. This week, also, an inter-racial committee was formed at a joint meeting of the Ashville, N. C. Min-delegation has been holding peri-

The Philadelphia Federation of Churches has called upon churches in areas of mixed populations to open their doors to both Negro and white worshipers without discrimination, at the same time announcing that a conference between white and Negro church leaders would be held "to face squarely and fearlessly the problems that confront these two racial groups."

Churches are also tackling the problem on a national scale, showing the same tendency to solve concrete problems. Discrimination against Negroes in industry has received particular attention. MAY 10 1943. Church leaders of the three faiths have been the moving fig-

Churches Are Laying Foundation To Better Inter-Racial Relations

BY RELIGIOUS NEWS SERVICE A similar inter-racial group has been formed in Harrisburg, Pa., while in Wilmington, Delaware, Protestant congregation of the

Churches are also tackling the problem on a national scale, showing the same tendency to solve concrete problems. Discrimination against Negroes in industry has received particular attention.

to provide a basis for study of Church leaders of the three faiths - racial, religious and social prob- have been the moving figures in lems. The new organization will efforts to push reorganization of the deal with all racial problems in the president's committee on fair em- city before they become acute, and ployment practices, and they are will attempt to achieve close inter- insisting that the committee resume racial cooperation. hearings, indefinitely postponed.

This week, also, an inter-racial last January, on anti-Negro discrimination. An impressive church meeting of the Ashville, N. C. Min-delegation has been holding peristerial Association and the localodical conferences on this subject, Negro Ministerial Association. with Paul V. McNutt, chairman of f. Previously, it was reported from the War Manpower Committee. The Fort Wayne, Ind., that an interfaith delegation consists of officials of committee of Protestant, Catholic the Federal Council of Churches, and Jewish church leaders had National Catholic Welfare Conferformed an inter-racial commissione, Catholic Inter-racial Council, which will immediately undertake a Central Conference of America survey of community opinion on Rabbis and Fraternal Council of inter-racial problems and attitudes. Negro Churches.

One characteristic of church efforts, it is pointed out, is the increasing realism with which religious groups are meeting racial issues. The emphasis is upon the adoption of resolutions advocating a more brotherly attitude towards Negroes and other racial groups. Church groups are making studies of race problems and are adopting concrete measures against Negroes in industry.

Current church actions underline the concern of religious leaders with practical inter-racial steps. For example:

The Church Federation of Indianapolis recently decided to form an inter-racial conference to deal with problems of inter-racial employment, recreation, health and opportunities of higher education for Negroes.

THE PHILADELPHIA FEDERATION OF CHURCHES has called upon churches in areas of mixed populations to open their doors to both Negro and white worshipers without discrimination, at the same time announcing that a conference between white and Negro church leaders would be held "to face squarely and fearlessly the problems that confront these two racial groups."

In Detroit the Council of Churches is now considering establishment of a "Christian Foundation of Inter-Racial Brotherhood" from which grants would be made for the education of American youth in techniques for promoting inter-racial goodwill.

An inter-racial commission of 45 members have served as secretary-treasurer. The association is the parent organization of the Toledo Council of Churches, whose \$23,000 annual budget is raised through the churches of this fel-

E Also a similar inter-racial group has lowship, comprising all of the Protestant congregation of the city. Pa., while in Wilmington, Delaware.

NASHVILLE, Tenn.—During the two day session of the National Conference of Church Leaders at Fisk University and the Tennessee State A. and I. College, a thorough study was made of present day vexing social problems, the probable changes to be faced by society in the post-war period and the church's responsibility to give enlightened direction. Numerous ones of the speakers "did not pull punches" in their approach to the matter. Going about the matter in a serious vein, candor and frankness on the part of all was evident throughout the two-day session of the conference of religious, educational and civic leaders.

To "Face up to Matters" 1943

"We may as well face facts, talk frankly and act courageously," one speaker advised. Dr. Jesse M. Baker, New York, said: "We must make a new map of the world. This new map must have depth as the dimension and Christ as the center." The distinguished New Yorker said "Christ is the answer to racial misunderstanding and to the world's sin. The church has the challenge today to be at its 'best' while the world is at its 'worst'."

A. Philip Randolph, speaking on "Africa and a Just and Durable Peace," said, "Africa needs freedom from the interlopers of the imperialists." He urged cooperation between churches and the International Labor Office. "The church can play, and will play, an important part only as, and where she first cleanses her temple of racial prejudice. American churches have yet to prove their sincerity and integrity of purpose such as to provoke confidence of people of color."

Urges Patience and Tolerance

Dr. Mason Crum, professor in the Duke University School of Religion, Durham, N. C. urged patience and tolerance in the approach to the race issue in the South "I believe in interracial cooperation; we need to sit down together and talk the matter over. We will reach our goal not through antagonism and conflict but by pressure groups but through groups interracial in their composition, who have sympathetic understanding the one of the other. It is through this method that we can beat out what ought to be done. In these interracial groups, it is my judgment, we should first consider the heads of the home, the children, the schools, the churches and agencies for our mutual improvement. The South has many white people who would gladly lend

hand to the Negro. There are 'untapped pools' of sympathetic white Southerners. We shall reach our goals through the slow process of education rather than through tactics of pressure groups."

Rev. C. E. Chapman, Tyler, Texas, said: "The forces of destruction are abroad in the world today because something very essential, basic and fundamental, has been neglected in the past. If there had been full discharge of duty, if due attention had been given to the essentials in the past, it would be impossible for the forces of destruction to exist and thrive as they do. Society, all society,—white and black alike—will continue to be plagued, will continue to have heavy exactions made of us, until we dare face up to the task at hand and have courage to do what ought to be done. We dare not take an apathetic, indifferent and complacent attitude and "fiddle" while society hurries on to destruction."

Dr. James A. Crain, Indianapolis, said, "It is inevitable that people who battle for Democracy today for others, shall also ask for a larger participation in Democracy, themselves." He cited several areas in which the churches should take firm and unrelenting stands to bring about the necessary changes: Discrimination against civil rights, economic opportunity, unequal access to publicly-supported institutions, Jim Crowism on common carriers and "myths and fictions" about underprivileged people, such as are not supported by facts.

Dr. Maynard H. Jackson, Dallas, Texas, urged "Greater cooperation" between the two races. "Our Christian thesis, as based upon the teachings of Jesus, is that unity of the Christian family is one of the ultimate objectives of the Kingdom of God. To deny that principle is to deny the fundamental thesis of the Christian church. Therefore, in spite of the tremendous difficulties and the long period involved, we must keep this ideal before our constituencies. It is not clear to me on what basis we quibble over the words 'unity' and 'union,' or the logical concepts which underlie their use. But I hold that 'unity' must certainly be our immediate objective, if 'union' is to be our ultimate goal."

Bishops W. J. Walls, AME Zion church; S. L. Greene and W. A. Fountain, AME church, played important parts in the discussions. Dr. George E. Haynes, leading spirit in the National Conference of Churches

Leaders, made an outstanding re-the question of the Christian Im-ethic. The differentiation of peo-essential dignity of personality."

at the closing session Wednesday, as the Executive Secretary onto a close Saturday after a six-day-ever equal the treatment, falls be- the body. Bishop S. L. Greene was session attended by sixty regis-low the demands of the Christian

MAY 8 1943
Howard University Holds
Institute of Religion

District of Columbia, and represent our endeavor June 6 1943 proposals ing fourteen colleges and univer-which seek merely to have exist- cities and nineteen churches. These conditions while, at the same institute seminar declared:

"It is our judgment that race-subordination and superordination. relations in America do not con-The Christian ethic admits no pat- form to the demand of the Christian-tern of behavior which denies the

12-1943

Here and There Among the Colored People

October 1, 1943

BY REV. N. M. CLARKE

The Evangelical Ministers Union met in its regular session on Tuesday and listened to a very interesting message delivered by the Rev. J. F. Delpino, pastor of Palen Methodist Church, who had just returned from Chicago, Ill., where he spent a three-week vacation. His message was based on conditions among the churches in that section. He also announced that a Methodist conference would convene at Palen on November 18-21, and invited the members of the union to attend. President W. C. Davis assured him of the unstinted co-operation the brethren will give.

Announcement of the death of the Rev. E. W. Jones, who died on Saturday and was buried on Wednesday at Valdosta. The union was represented at the funeral by resolutions sent to be read there. The deceased was well known in this city, having been at one time pastor of Townsley Chapel A. M. E. Church of Savannah. Serving in other charges in Georgia Conference, he was presiding elder of the Brunswick, Bainbridge and Valdosta districts. At the last conference on account of ill health he was superannuated and after a short pastorate at St. Timothy A. M. E. Church, Valdosta, he gave up his earthly stewardship.

It was announced that the first conference of a series to be held this fall under Bishop W. A. Fountain, D. D. of the Sixth Episcopal District, will be held next week at Adel, Ga., and that a number of the members of the union will attend this South Georgia A. M. E. Conference.

Among the members present were Revs. W. C. Davis, M. Brown, F. W. Bagby, H. W. Murph, L. C. Jones, J. P. Delpino, L. W. Walker, J. L. Butler, D. W. Stephens and W. O. P. Sherman.

The Baptist Ministers' Alliance in its regular session on Tuesday of this week was presided over by the Rev. E. D. Davis, president. After the reading and adoption of the minutes of the last meeting and the hearing of committee reports, the following visitors were presented to the body: The Rev. N. E. Holsey of Hot Springs, Ark., who is pastor-elect of First Bryan Baptist Church, this city. Later in the session he presented a strong sermon to the brethren. Rev. A. M. Matthews of Spartanburg, S. C., who is here assisting the Rev. R. J. Dinkins, in a stirring revival meeting at Tremont Temple Baptist Church, West Broad street. He also made a few stirring remarks to the liking of the brethren.

The Rev. S. A. Baker was asked to reply to the visiting minister's remarks which he did in words and manner pleasing to the brethren. Afterwards he announced that on Monday night after the third Sunday in October, a fellowship dinner would be served at Bethlehem Baptist Church, West Park avenue, to all ministers of the Missionary Baptist Convention of Georgia, free of charge.

At this point the committee on membership presented the Rev. N. E. Holsey, pastor-elect of Bryan Baptist Church for membership in the alliance. His membership was unanimously voted by the body and the president extended to him the right hand of fellowship.

The Rev. R. M. Gilbert, who was slated to speak at this point, declined

General

in favor of a recommendation for the assistant pastor of St. John Baptist Church, cast in her lot with the al-Rev. A. M. Matthews, whose remarks satisfaction. So the Rev. Matthews cordial reception. came forward as order of the day and Dainty refreshments were served by accompanied by the Rev. Holsey to the hostess, after which the president rostrum, delivered a strong message, announced that the subject for the followed by awakening prayer by the next meeting and discussion at the Rev. Holsey. Dr. Matthews' message home of Sister Knight, 236 Arnold was on the subject "There is No Dis- street, October 15, 1943, would be ference," and the text was taken from "Fellowship."

Among those present were Sisters E. C. Sherman, C. K. Knight, F. W. E. D. Davis, S. A. Baker, R. M. Gil- Bagby, N. M. Clarke, L. H. Davis, W. bert, W. S. Scott, R. B. Brown, W. B. A. Wright and D. Smith. Murray, R. J. Dinkins, F. Bolden, Cato The following churches will com- Priestner, N. C. Conner, John A. Kirk- mune on this coming Lord's Day: Bap- land, E. N. Bunn, N. E. Holsey and tist—Happy Home, Live Oak street; N. M. Clarke. Rev. C. Priestner, pastor; Tremont

The members of the alliance were Temple, West Broad street, Rev. R. J. all pleased to see the Rev. John A. Dinkins, pastor; Bryan Neck, East Kirkland in attendance again after Hall street, Rev. David Boles, pastor; his absence for the past three weeks. Friendship, Hudson Hill, Rev. A. J. owing to sickness, which kept him Flewellen; St. John, West Savannah, very close and weakened for several Rev. W. B. Murray, pastor; First Afri- days. He expressed his pleasure of can, St. Julian and Montgomery being again among the brethren whom streets, Rev. R. M. Gilbert, pastor; Beth-Eden, Gordon and Lincoln

The Emancipation Association met streets, Rev. N. M. Clarke, pastor; Col- on Wednesday of this week at Conner- on Wednesday of this week at Conner- leste Park, Thunderbolt, Rev. J. B. Temple Baptist Church in West Gwin- net street, with the Rev. N. C. Con- ner, president, presiding, and trans- Richardsons, pastor; All People's New acted its usual volume of business. Century, Harmon and Jones streets, After the preliminary and business ex- Rev. E. N. Bunn, pastor; True Love, ercises, the Rev. N. E. Holsey, pastor- East Gwinnett, Rev. Freddie Bonds, elect of Bryan Baptist Church, was pastor; Mount Bethel, West Bryan presented to the body for a message, street, Rev. M. G. Bolden, pastor; He was introduced by the Rev. Mark Abyssinia, Ogeechee road, Rev. G. W. Gilbert, pastor of First African Bap- Carter, pastor; Mt. Harmon, West tist Church. Dr. Holsey took his text York street, Rev. J. H. Jones, pastor; from the Twenty-third Psalm, includ- Brampton, Woodville, Rev. R. H. Sim- ing all the verses, and preached on mons, pastor; Bay Street, President the subject "Why I Feel Sure of Mak- and Walnut streets, Rev. M. C. Gar- ing It Through This Life and Landing- vin, pastor; First Union, West Jones Safely in the Eternal Kingdom of street, Rev. I. C. Sapp, pastor. A. M. God." This message was a master- E.—St. Philip, West Broad and Charles piece and was well received by the streets, Rev. H. W. Murph, pastor; St. members of the association. James, Arnold and Perry streets, Rev.

It was decided that the next meet- M. K. Knight, pastor; Bethel, East ing would be held at the Metropolitan Broad street, Rev. F. W. Bagby, pas- Baptist Church in Frogtown, Rev. L. tor; Gaines Chapel, Magnolia street, G. Gibbs, pastor, and the Rev. E. N. Rev. J. P. Lampkin, pastor; St. Thom- Bunn was elected to furnish the mes- as, Burroughs and Forty-ninth streets, sags on that occasion, after which Rev. Morris Brown, pastor; St. Philip several of the brethren expressed Monumetal, West Hull street, Rev. themselves as being well pleased with W. C. Davis, pastor; St. Paul, West the program, including the message, Broad street, Rev. R. A. Lark, pastor; pledged their determination to support Asbury, Duffy and Abercorn streets, the association's splendid work look- Rev. Allen, pasto; Palen, Thirty-fifth ing forward towards the great cele- and Burroughs setreets, Rev. J. F. bration to be held this coming Jan- Delpino, pastor.

Following the meeting the Rev. N. C. Conner and his good people treat- ed the members of the association and all present to a sumptuous dinner consisting of chops, roasts, chickens, potatoes and a number of other well known dishes masterly prepared and with grace and dignity served to the satisfaction of all, with several bas- kets full of fragments remaining.

The three months' vacation of the Ministers Wives' Alliance was brought to a halt a little while ago, and the organization met in its regular month- ly meeting Friday, September 24, 1943, at 5 o'clock, at the home of Sister W. A. Wright, and transacted much busi- ness. After the preliminary exercises several of the sisters gave accounts of their vacation experiences to the edi- fication of all present.

The following members were re- attend the dedicatory services of her- ported sick and prayers were offered new church building, was read and for their speedy recovery: Sisters M. accepted as information. The beau- L. Hobbs, Daisy Jones, L. S. Allen and a new stone building is located at Gwinnett and Price streets, and stands

Here and There Among the Colored People

October 8, 1943

BY REV. N. M. CLARKE

The Baptist Ministers' Alliance met on Tuesday of this week as usual at the First African Baptist Church with the Rev. E. D. Davis, president, pre- siding, and devotions conducted by the Rev. J. H. Ellison of Los Angeles, after which various committees pre- sented reports. Among the reports was one concerning the physical and financial needs of the Rev. C. Moore, who has been confined to bed for several months, at 648 Frank street, without medicine or food. The alliance discussed his case and raised an amount for him, then advised the committee to get in touch with the city charities on his behalf.

A letter from the Little Bryan Baptist Church inviting the brethren to attend the dedicatory services of her- new church building, was read and accepted as information. The beau- tiful new stone building is located at Gwinnett and Price streets, and stands

a credit to the energetic service of at Langston, Okla., and has been ac- the Rev. D. Boles, pastor, and his ceptably received before large and good people. As many of the brethren critical audiences in his home town, who can will attend on the date set Los Angeles, several places in Vir- apart for the service.

Among those present were the Revs. York. He is now stationed with the E. D. Davis, E. N. Bunn, P. C. Daw- Tenth Aviation Squadron, United ley, R. H. Simmons, A. J. Flewellen, States Army Air Base at Florence, S. F. H. Howard, I. W. Washington, E. C., where he has trained and con- Belsher, G. W. Carter, S. A. Baker, ducted a superbly efficient Soldier J. W. Renfro, F. Bolden, C. A. Dun- Glee Club. As a graduate of Fisk ham, S. W. Waterman, M. K. Miller, University of Nashville, where he re- J. H. Ellison, R. B. Brown, W. M. ceived his bachelor's degree in music, Daniels, L. L. Smalls and N. M. a holder of a master's degree in music from the University of Southern Cali- fornia at Los Angeles, Sergeant Reece

All Peoples New Century Baptist Church, Harmon and Joe streets, the comes to Savannah with high recom- Rev. E. N. Bunn, Ph. D., pastor, will mendations and a thorough and out- present the famous Monroe Singers in standing background all of which give a complete and fascinating program assurances that this concert will be at 8 p. m. Sunday, October 10, fea- one of the highlights of the season, turing its fourteenth anniversary aid and indications are that there will be a capacity house to greet this great annual pew rally.

The Monroe organization will ap- pear with all units of its great com- bined choirs, including soloists, dra- matic readers and instrumental art- ists. The principal address will be delivered by Toland J. Edwards.

All members of the church are urged to be on hand not later than 7:45 p. m., so as to meet their peo- guests and to secure comfortable seat- ing for them. The public is also cor- dially invited to this picturesque af- fair.

The anniversary committee is com- posed of the following: Sisters Sadie Davis Steele, Pearl H. Bogan, Mamie Williams, Martha Robinson, Lillian Dupont Cole, Margaret Green; Dea- cons J. C. Brown, Sam Rogers, Jack- son Vines; Edward Petty, Jr.; Addie Belle Woods, Mary Pierce and Wil- helmina Elly Knight.

The First Congregational Church of this city, Rev. A. C. Curtwright, pas- tor, will celebrate Women's Day at the church, Taylor and Habersham streets, this coming Sunday, at 11:15 a. m. and 6 p. m. The women of the church will have charge of the serv- ices at these hours and they are cor- dially inviting the public to worship with them, throughout the day.

The regular meeting of the Savan- nah Branch of the N. A. A. C. P. will be held in the lecture room of the First African Baptist Church this com- ing Friday evening, October 8, 1943, at 8:30 p. m. The president stresses the fact that the meeting must open on time since there is much to be done at this session, some of which are as follows: "Hearing the report from the national conference, hearing about the federal government's pro- gram on child welfare by a represen- tative of the government, making plans for representation in the state N. A. A. C. P. Conference in Albany, Ga., early in next month, perfecting plans for the annual membership, and to entertain Judge Hastie and Madam Shirley Graham, the latter of whom will remain here to conduct the an- nual membership drive; listening to a vital report from the president, Dr. R. M. Gilbert, on his conference with the national officers during his stay in New York city the other day.

Sergt. Cortez D. Reece, pianist-or- ganist-composer, will appear in recital at First African Baptist Church, Bryan and Montgomery streets, Rev. R. M. Gilbert, pastor, on Monday evening, October 11, 1943 (this com- ing Monday evening.)

This soldier-artist has had a bril- liant career in the world of music and has won recognition for his fine work in composition. Prior to his induc- tion into the United States Army in June of last year, he was director of music at the State College in Blu- field, W. Va., head of the music de- partment of C. A. and N. University

at Langston, Okla., and has been ac- ceptably received before large and critical audiences in his home town, Los Angeles, several places in Vir- ginia, Tennessee and the state of New York. He is now stationed with the Tenth Aviation Squadron, United States Army Air Base at Florence, S. C., where he has trained and conducted a superbly efficient Soldier Glee Club. As a graduate of Fisk University of Nashville, where he received his bachelor's degree in music, he is now a holder of a master's degree in music from the University of Southern California at Los Angeles, Sergeant Reece comes to Savannah with high recom- mendations and a thorough and outstanding background all of which give assurances that this concert will be one of the highlights of the season, and indications are that there will be a capacity house to greet this great artist, so all music lovers in and around Savannah will want to hear him.

Tickets can be had through the members of the First African Baptist Church or by telephoning the church, 3-6397, or the parsonage, 3-6045. The doors to the main auditorium of the First African Baptist Church will be opened at 8 p. m. and the perfor- mance will start promptly at 8:30 o'clock. The public is urged to be on time in order to be comfortably seated.

The following churches will com- mune on this coming Sunday: Bap- tist—St. Luke, West Berrien street; Evergreen, East Gwinnett street, Rev. E. A. Capers, pastor; Brownsville, Harden street, Rev. J. M. Butler, pas- tor; Mount Tabor, Ogeechee road, Rev. E. G. Washington, pastor; Mount Bethel, West Bryan street, Rev. M. G. Bolden, pastor; Mt. Zion Union, Vine and Thirty-first streets, Rev. M. Rob- inson, pastor; Townsley Chapel, West Savannah; Davis Memorial, Randolph and Thirty-fourth streets; Goodwill, Elliot avenue, Rev. M. K. Miller.

Afro-American

Baltimore, Maryland

Waterbury Cleric

Group Elects 1st

Colored President

By LYDIA T. BROWN

WATERBURY, Conn. — The Rev. Dr. Sailsman W. Weller, pas- tor of the Mt. Olive AMEZ Church here, was unanimously elected the first colored president of the Waterbury Ministers' Asso- ciation at the Central YMCA, re- cently.

The organization, composed of thirty white and two colored clergymen, named the Rev. Dr. John J. Snavely, white, pastor of the First Methodist Church, vice- president, and the Rev. Louis Hig- gins, white, pastor of St. Paul Methodist Church, secretary-treas- urer.

Chairmen Named

Others elected included the Rev. Alan Fairbanks, white, Bunker Hill Congregational Church, pro-

gram committee chairman; the Rev. Mrs. Howard O'Dell, a music teacher here, the Waterbury Clock Ayres, pastor. He is married and has three children.

O'Dell worked for five suc- cessive years without pay to suc- cessfully prove her father's contention that colored people are willing and can learn any trade if given a fair chance. As a result of this, col- ored people are being chosen the less. The Rev. D. Weller is an orator of note, has been chosen the past ten speaker for the past three years at the St. John Episcopal Church.

Here's a New Type

Of Dixie Revival

Oct 30, 1943

Waterbury, Conn.

Group Elects 1st

Colored President

By LYDIA T. BROWN

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Religious Emphasis Seen At Columbus Negro USO

Columbus, Ga., Enquirer-Sun
October 13, 1943. BY JANE RAYMOND

A touch of religion meets the eye wherever you look in the USO Army and Navy Negro YMCA, two-story brick building at 841 Fifth avenue—popular with more than 12,000 Negro soldiers on a week-end.

It is in the "spiritual nook," religious emphasis, are the inclinations towards other culture. Originally arranged in one corner of the original paintings by soldiers are reading room where the walls well-mounted and decorate the are covered with mounted reading room; good books may be paintings, charcoal drawings seen on the shelves; a piano stands and pencil sketches by Forta near the center of the room under Benning Negro soldiers who announce special coming programs, or rules of the club; a fine developed their art talents at library of classical recordings the USO centers; the church shows much use; books on etiquette, courtesy, and other character-building material are available. directory hanging in the office of E. E. Farley, executive secretary of the center; or the pulpit on the stage in the second floor auditorium where are held.

The "spiritual nook" was designed by Farley. A small bookcase contains Bibles, and many of the best theological books await meditation. An easy chair sits beside it. Above the bookcase, a post-pends upon his USO Center for er made by a Negro soldier in-recreation, more than anything vites "Come unto me all ye that are heavy laden and I will give you rest."

With 18 years of YMCA work over-crowded conditions of an behind him, all dealing with Negro troops at Fort Benning, Farley has contributed much to the fine service given thousands of Negro soldiers and hundreds of civilians participating in the programs of the Columbus Negro USO center.

This club is the second largest Negro USO recreation center of the country.

Emphasize Religion

"We have a definite religious emphasis at our center. We believe the best people ought to be found in churches, and do everything we can to encourage church-going and building spiritual values," Farley said.

Bible discussions are held on Sunday mornings, while coffee and doughnuts are served free. Some hundred men regularly leave the center afterwards to attend church services at one of the forty-odd Negro churches of Columbus, Phenix City or Girard.

Vespers are held Sunday evenings, conducted by chaplains from Fort Benning, local ministers, or soldiers themselves.

Oftentimes special vesper meetings are held to introduce such visiting speakers as white ministers from Columbus, presidents of Tuskegee or Moorehouse Negro colleges, or talented soldiers from Fort Benning such as First Lieut. Van J. Malone, of the Reception Center, who is now a chaplain.

Noteworthy, besides the obvious religious emphasis, are the inclinations towards other culture. Originally arranged in one corner of the original paintings by soldiers are reading room where the walls well-mounted and decorate the are covered with mounted reading room; good books may be paintings, charcoal drawings seen on the shelves; a piano stands and pencil sketches by Forta near the center of the room under Benning Negro soldiers who announce special coming programs, or rules of the club; a fine developed their art talents at library of classical recordings the USO centers; the church shows much use; books on etiquette, courtesy, and other character-building material are available. directory hanging in the office of E. E. Farley, executive secretary of the center; or the pulpit on the stage in the second floor auditorium where are held.

Artists Invited

Artists, musicians, and writers are invited to speak at the vespers, because there is religion in art.

"All outstanding art has been motivated by Christianity," Farley said. The USO center must meet the needs of every man, regardless of his background, he added. The Negro soldier at Fort Benning depends upon his USO Center for recreation, more than anything else, because existing facilities for community recreation among the Negroes is inadequate to meet the

Greatest problem of the Columbus center is making limited, cramped space do for a program so varied that every Negro soldier will have a place to feel at home, whether he is one of the 6,000 illiterates stationed at Fort Benning, or a highly trained soldier such as the man who holds a Ph. D. degree, or another who taught English at the University of Paris before the war.

1,300 Is 'Low'

The number of soldiers attending the USO club seems incredible. But by actual count, 1,300 men is the lowest number attending the club on one day since the center was opened July 24, 1941.

Figures taken on a clocking machine, around pay day, ran for one week: Monday, 5,597; Tuesday, 6,983; Wednesday, pay-day, 12,521; Thursday, 3,356; Friday, 2,287; Saturday, 8,066; and Sunday, 12,554.

Figures taken the week before a pay-day week, when fares for trips into town are scarcer, showed the attendance did not slack, as might be expected.

Cramped conditions of the USO building are reflected conditions of the USO building are reflected in the lack of storing space. Every inch is used. The tiny heat room was turned into a check room. The checking service, of great benefit to soldiers who want a place to

leave their cleaning and heavy parcels while they're in town, results in piling things into a closet so full that a wardrobe falls out when the door is opened.

Cold drinks and other stocks for the canteen, formerly stored in the heat room, are thrust out into an alley under a shed-roof. Lacking space for a dark room, necessary for hobbyists interested in photography, Farley enclosed part of the stair-case landing with beaver-board.

Sides of the stage were put on slides, so props, music, costumes and spare lumber might be stored underneath the platform. Sixty-five rolling beds used to rent to soldiers spending the week-end in town, are crammed into a small room, which also serves as the orchestra's store room, with drums, base violin and other instruments piled to the ceiling.

For Bed Space

A third floor of an adjoining building, opening into the second floor of the USO center, has been leased for additional bed space. About 75 standing cots, made up with blankets, sheets and a pillow are available in the extra dormitory. The only closets on the second floor, about the size of a small storeroom, has been turned into officers' quarters and contains four single beds.

Members of the Girls' Service Organization act as hostesses on the Tuesday night dances. An army wives club meets on Wednesday. Other special programs include the poet's corner, photography classes, art classes, indoor and outdoor games scheduled regularly, meeting once a week.

Information, personal counseling, music, radio, popular recordings, writing paper, home hospitality, package wrapping and mailing are other services offered.

Lt.-Col. M. R. Ashworth, former Ledger-Enquirer publisher now serving overseas, was original chairman of the board of directors, of which County Commissioner T. G. Reeves is present chairman. Other directors are Dr. Joseph S. Cook, treasurer, Wilbur Glenn, J. D. Kirven, Rev. H. I. Bearden, John L. Sconiers, Henry Pease; I. C. Moyer, recording secretary; Dr. T. H. Brewer, vice chairman; E. E. Farley, P. L. Taylor, Dr. K.H. Terry, C. W. Marshall, Rev. T. W. Smith.

November 6, 1943

Here and There Among the Colored People

BY REV. N. M. CLARKE

The Evangelical Ministers' Union held its regular weekly session on Tuesday of this week, at the usual time and place with the Rev. Morris Brown, vice president presiding and devotions conducted by the Rev. F. W. Washington, chaplain. Following the devotions several

echoes of the Augusta conference held last week by Bishop W. A. Mountain, were heard through the following brethren: Revs. H. W. Murph, D. W. Stephens, C. P. Hobbs.

Through the Revs. L. S. Allen, pastor of Asbury Methodist Church and the Rev. J. E. Delino, pastor of the Palen Methodist Church an invitation was extended to the union to attend the annual session of the Savannah conference, Methodist church, to be held at Palen some time during this month. The union heartily accepted the invitation and pledged its support.

Announcements were made to the effect that on next Tuesday, after the routine of business, monthly reports of all committees, will be taken up.

At the Baptist Ministers' Alliance the Rev. E. D. Davis, president, presided and the devotions were conducted in the usual way, after which the minutes of the last meeting were read and approved, followed by several reports concerning the death and burial of the Rev. M. G. Garvin, pastor of several churches in and around Savannah, and well known to the ministry and community in general. Among those speaking of the affair were Revs. Freddie Bonds, Rev. N. C. Conner, Rev. F. Bolden, Rev. S. A. Baker and others.

At the close of the discussion, the alliance decided by a motion properly made and seconded that an offering would be raised on next Tuesday among the ministers and churches for the purpose of helping Sister Garvin, the deceased minister's widow.

The Rev. N. C. Conner announced that a special meeting of the Emancipation Association was called to meet on Wednesday at noon, at Conner Temple Baptist Church, for the purpose of making arrangements for the final monthly rallying meeting to be held this year.

The Rev. C. C. Cornell, supply pastor at Second Baptist Church, was the order of the day in a message which he prepared and brought before the body.

Prof. Henry Payne Markham, who has been serving the First African Baptist Church, this city, as minister of music, has tendered his resignation recently and will leave Savannah in a short while to take up work in a similar position in California. His services in the community as well as at First Church, have been outstanding, and the church is planning to give him a good send-off in a farewell recital, which will take place in his honor at the church, Montgomery and St. Julian streets, Wednesday, November 17, 1943, at 8 p. m. The public is invited and tickets are on sale in the community for the occasion.

The Emancipation Association held a call meeting on Wednesday of this week at Conner Temple Baptist Church. The Rev. N. C. Conner, president, presided and several of the other officers and brethren were present. At this meeting arrangements were made to conduct the last financial drive for the association on the last Wednesday in this month at Metropolitan Baptist Church, Rev. L. G. Gibbs, pastor, in an all-day meeting with preaching and business in the morning, dinner in the afternoon and preaching and business at night. All willing contributors and freewill donors to this cause are asked to get their offerings in on that day. A committee was also appointed to get in touch with the proper representatives of the Social Clubs Union in order that they may be in the meeting on that day for final arrangements for

the celebration in January 1944. A meeting of the associate board of the Chatham-Savannah Tuberculosis Association, will be held at the new USO center, 714 West Broad street, Friday, November 5, 1943 at 8 p. m. Prof. R. W. Gadsden is president of this department and Sister Thelma Lee Stevens is the secretary.

The Beach-Cuyler P.-T. A. will hold its regular monthly meeting Wednesday, November 10, 1943 at 5 p. m. at the school. The main speaker at that time will be Elliot L. Guy, rector of the St. Stephen's Episcopal Church. The theme for the meeting will be: "What Have I As An American For Which to be Thankful?"

Ministers Study Current Trends In Religious Field

WAVELAND, Miss.—(ANP)—The Gulfside Interdenominational conference holding its second annual session at Gulfside, the beautiful Negro resort located here, presented an effective program to its assembled ministerial membership last week. Bishop S. L. Greene of the AME church is president of the conference which has as its secretary, President William H. Bell of Alcorn college. Bishop R. E. Jones of the Methodist church is host while Dr. Robert Moten Williams, pastor of Asbury Methodist church in Washington, D. C., is director.

The faculty which was of particularly high calibre this year included Dr. Charles H. Wesley, president of Wilberforce University; Dr. James W. Eichelberger, expert in the field of education from the AMEZ church, Dr. N. H. Jeltz, widely known evangelist from Vidalia, Miss.; Mrs. Jane S. Williams, a specialist from the U. S. Department of Agriculture; Dr. G. C. Taylor of Baton Rouge, La., widely known Baptist minister and Dr. H. T. Medford, secretary of foreign missions of the AMEZ church and Claude A. Barnett of Chicago.

Gulfside, a resort established by an association headed by Bishop Robert E. Jones, is one of the beauty spots in the resort section of the Gulf of Mexico. Located 60 miles from New Orleans the area from which most of the residents of the area come, it has 600 acres of well kept grounds with dormitories and facilities of every type which one might expect at a resort devoted to caring for the needs of church people, ministerial and lay, although it is by no means restricted to church people. It proved to be a delightful ground for the several days of lectures and study to which the conference devoted itself.

The interdenominational conference was launched last year so in America and the south and the country at large have a place to come and study current trends and methods of Dr. Williams who had striking success as the first president of the Hampton Minister's conference, in the field of Christian education, and other outstanding figures on the program. Mrs. Dr. Wesley's series of lectures called the attention of the conference to the impact of the war on the Negro church and urged that all out-standings be made to develop the church and its people.

solidated B-24 Bomber (Liberator) through arrangements with the War department. While here he is the personal representative of President Roosevelt. The trip was planned as a result of the need to have a religious leader report to a post war planning conference on the welfare of servicemen in foreign battle areas.

FRATERNAL COUNCIL OF NEGRO CHURCHES

Bishop Gregg was selected by members of the Fraternal Council of Negro churches and denominations. The meeting was designed to name a representative for the important mission. The bishop symbolizes by virtue of his nomination 6,000,000 Christian, 40,000 churches, and 11 denominations.

Afro-American

Baltimore, Md.

N.C. Council of Churches to Be Interracial Body

GREENSBORO, N.C.—(CNS)—The North Carolina Council of Churches voted unanimously to allow the State's colored denominations to participate in the council on an equal basis with that of white membership.

Bishop Edwin A. Penick, retiring president of the council, pointed out that no constitutional change was necessary, since from the beginning the council had existed for the benefit of all church bodies "choosing to make use of it as a channel of counsel and of joint Christian expression."

"This motion," said Bishop Penick, "merely makes it clear that we want the fellowship and co-operation of colored churches."

Favored by Educators

Dr. H. Shelton Smith of Duke University and Dr. J. R. Cunningham, president of the council and president of Davidson College, were among others speaking in favor.

The motion was recommended by the council's executive committee which, previous to the annual meeting at the First Evangelical and Reformed Church, had explored the possibility of making the council interracial.

MISSION ACCOMPLISHED



Having accomplished a spiritual mission in the Pacific war zone at the behest of President Roosevelt, Bishop John A. Gregg and Major John A. Deveaux arrive in Oakland, Calif. The Bishop and his aide traveled some 10,000 miles in carrying their message to men on the fighting fronts. Story on page four.—E. F. Joseph Photo.

ONE GOD---ONE PEOPLE

People's Voice By BEN RICHARDSON
New York, N. Y.

CHRISTIANITY as an organized religion has done more to enslave the Negro in this country than any single institution. Negro and White ministers have gone hand in hand in this wanton business of enslavement.



RICHARDSON

Many preachers are to be pardoned because they have more zeal than fact. They mean well but do no less havoc. But the fact remains that whether these servants mean well or not the little people of my race have been and still are the victims of the Church.

CHURCH MISSES POINT

The church misses the point when it leads its followers to believe that God's greatest function comes in bringing solace to suffering humanity. This is a dangerous teaching. There will always be suffering as long as the few are allowed to exploit the many and find protection for their dealings in the governments of their nations. It would serve man and God to greater purpose if Negroes believed that God intended that they should change the Government and the ways of business and industry so as to abolish ruthless competition, stolen profit and flagrant exploitation.

God won't stop a man from cheating his customers . . . in fact if the preacher himself goes to unscrupulous dealers to buy church fixtures with the image of Jesus on them . . . the "man of God" will get cheated.

Religion as the Negro knows it was the gift of White men who at first gave him what they thought he ought to have. What he got was enough because when we consider how much harm it has done him in the last 75 years we are prone to thank rather than condemn his miserly White brothers who denied him Christianity during the days of slavery.

NO MORE "STEAL AWAY" THINKING

There is too much Steal Away to Jesus and Swing Low Sweet Chariot in our philosophy of life. The New Negro must not steal away to or from anything. The world and all in it is as much his as anyone else's. He must walk up to whatever he deserves and get what is rightfully his.

God has been looking down on southern and northern crackers for a long time. They haven't changed so I'm inclined to think He means for us to change them. There are organizations that are dedicated to just that task. They don't plan to obviate prayer in the effort but: I am certain it will not be offered as a substitute for real action. Churches have had time enough to bring the Negro out of the morass of Minority miseries.

They have failed utterly. All they can offer is a thread worn doctrine of a other world or the seldom proved tale of vengeance being all Gods. Some of the improvements that God wants in this world will have to come from us whom He has given stewardship over it. How can we presume ourselves fit for any other sphere when we so completely miss all opportunities to improve the one we now occupy.

WEAK CHURCH IS NO CHURCH

If I were God I wouldn't listen to the woeful whinings of Negroes who are either too misled or too backward to better themselves. It were better by far that a man had no religion than to have one that emasculates him. Any church that permits its members to go from day to day abused and persecuted blasphemes any and all Gods.

This goes for those churches among Negroes that owe their very existence to White men as is the case of Presbyterians, Congregationalists, Lutherans, some Methodists and many Baptists. Included too, are the Colored churches that are completely of Negro creation.

Arguments for interracial churches are well and good but they only means the perpetuation of present evils unless the new bi-racial churches have a thoroughly new concept that constitutes real religion.

Some day the truth of what is being said here will be apparent. Negroes, young and old, will see that Sunday after Sunday they are being put to sleep. And while they sleep men slip shackles on their ankles and irons on their wrists.

JESUS WARNED PEOPLE

Karl Marx was right when he said religion can be an opiate to the people. When in Seminary I said this at a Negro church in Boston and the brothers of the Denomination wanted to have me excluded from their ranks. They said it was Communism. It is Communism and it is in the best tradition of Jesus also. Jesus was always warning the people against the evils that would beset them. A sleeping race is a lost race. Paul Revere is famous because he rode through Massachusetts awakening the villagers to the approaching doom. They awoke and met the enemy and today we have a nation . . . not at all perfect but then a lot better than any other except Russia . . . where all men are equal.

So the Negro need not feel at all reluctant to criticize his church, ministry or religion. By criticism, that which is bad can be made good and that which is good can be made better.

12-1943

GENERAL

Equal Opportunity For All Sought By Dixie Churchmen

ATLANTA, (ANP)—Southern Negro and white church leaders in a conference last week at Atlanta university signified that they are seeking equal opportunity for all regardless of race or creed. The Rt. Rev. Monsignor T. James McNamara, rector of St. John's Cathedral, Savannah, and superintendent of the Catholic schools in the Savannah-Atlanta diocese, was a leader of the conference.

The conferees drew up a specific program calling for the extension of civil liberties and the voting franchise for the entire South; for better health, nutrition, and education; for further development and reorganization of southern agriculture; for meeting the problems of returning soldiers and for development of new work opportunities for Negroes and other underprivileged classes in the south.

An appeal was made to President Roosevelt to set up a national committee for the promotion of interracial cooperation and goodwill with a southern regional counterpart. The committee is a recognized authority on social problems, and chairman of the Savannah city voluntary arbitration committee on labor disputes.

CHURCHES OBSERVE BILL OF RIGHTS REGARDLESS OF RACE CLASS OR CREED

Enterprise

Seattle, Washington—The Northwest GOD HAVE MERCY ON US AMERICANS BECAUSE OF OUR INJUSTICE, WHILE WE BOAST OF OUR SENSE OF JUSTICE—ATTORNEY GENERAL FRANCIS BIDDLE

Although today, Wednesday, is the anniversary of the Bill of Rights, many Seattle churches began its observation Sunday.

Freedom of speech and freedom of the press were stressed by the Rev. Perry E. Fresham of the University Christian Church.

The Rev. Carl H. Sandgren of the Gethsemane Lutheran Church said:

"We thank God for the blessings the Bill of Rights has conferred on our nation. We pray God humbly for forgiveness that for some of our citizens it is still a national myth.

"We have not extended its full provisions to the Negro, who, in some states, is barred from voting because of the poll tax.

DENIED TO SOME

"We had granted it to every American citizen of whatever creed, race or color. We have since denied it to some without the constitutional procedure that Bill of Rights guarantees to every citizen. Attorney General Francis Biddle testified before the Dies Committee last Thursday that he had the 'gravest doubts' of the constitutionality of removing American citizens from their homes because of race. God have mercy on us Americans because of our injustices while we boast of our sense of justice.

"Our prayer is that the endur-

ing Word of God in which Christ says, 'If the Son shall set you free, ye shall be free indeed,' shall be both a comfort and an encouragement to those we have enslaved and a guiding beacon to our land in correcting its abuses."

LAUREL PRESBYTERIAN

The Rev. Honor L. Wilhelm, supply pastor of Laurel Presbyterian Church, called his congregation's attention to the fact that the United States has recognized the sovereignty of God as attested by the inscription, "In God We Trust," on every coin.

"To make it clear and specific," he said, "after the adoption of the Constitution we adopted the Bill of Rights, the most sacred national guarantee of liberty and freedom which the American people possess.

"When we fight, as we are now fighting, against the most insidious foe ever known to man, we are striving to maintain and protect our very foundation of the right and privilege to live, which embraces the true worship of God, righteous activities in our personal life, peaceful associations and fellowship with all others and the unrestrained possession and use of our property, with the opportunity unrestrained to think and speak as we choose under the guidance and protection of the Almighty and Eternal True God. Therefore, I wish to bring to your attention the 'Birth of a World,' while we are now striving for its rebirth and salvation from the devil and destroyer as never before."

CIVIL LIBERTIES URGED

served."

The Rev. Arthur S. Morton told the congregation at the Grace Methodist Church that the Allied Nations are fighting primarily for the civil liberties of man as expressed in the Bill of Rights.

"Regardless of race, creed or class we must strive to protect the rights of all of our citizens, particularly in wartime when those rights are in jeopardy."

The Rev. Dr. Clinton E. Ostrander, pastor of the University Congregational Church, said in his morning sermon:

"On the rim of the Liberty Bell at Philadelphia are inscribed these words: 'Proclaim liberty throughout all the land, unto all the inhabitants thereof.' These are words of Scripture. Upon this religious principle our nation was founded. The church has a vital stake in the principle of liberty as proclaimed in the Bill of Rights. They are fundamentally religious."

"Today, as the nations of the world look to America for leadership, we must strengthen the liberties contained in the Bill of Rights through national unity, cooperation, faith, sacrifice and prayer."

While he did not deliver a Bill of Rights sermon, the Rev. Allan Lorimer of Plymouth Congregational Church discussed the subject in his column in the church bulletin.

Pointing out that the American people are comparatively free from government restraint in the field of religion, he expressed the belief that the test of civil liberties in this generation will be exercised relative to racial rather than religious minorities.

"Gradually America is acquiring a super-race myth," he warned. "It is the Nordic, preferably Anglo-Saxon, myth. Recent riots—anti-Jewish, anti-Mexican—should concern every intelligent citizen. Well may we ask, having defeated Nazism, are we to become Nazis in our race hatreds?"

"The whole thrust of the Bill of Rights is toward equality of men, irrespective of color. Our generation will decide whether such a conviction is to be pre-

12-1943
Weekly Review

Birmingham, Ala.

Jim-Crow And Two

Democracies

TUSKEGEE INST, Ala. — "Democracy is a two-way street," said President F. D. Patterson in opening the Inter-denominational Interracial Ministers Alliance that met here yesterday. "It frees the individual from restraints and, thus free, he is able to make a greater spiritual and material contribution to his country."

Dr. Patterson referred to two present-day trends which indicate the nation's thinking toward fuller expression of democratic processes: one is that in recent years there have been many measures before Congress such as health, housing, poll tax, lynching and many others which deal with basic human rights; the other trend is indicated in the number of book and magazine articles which deal constructively with problems relating to Negroes and other minority groups.

In outlining some of the current tensions, Dr. Patterson cited the building which set aside one segregated elevator on which the Negroes may ride. "The fact that white people may ride on this segregated elevator emphasizes how unnecessary it is, and its only justification is to remind Negroes that the whites consider Negroes inferior. That is not Christianity and we can never have democracy unless Christianity is its basis," concluded Dr. Patterson.

Dr. D. J. Calvin Reid, leading white clergyman from Columbus, Ga., discussed "tensions" from the southern white viewpoint. There is much tension between liberal and conservative whites as to how far and how fast the South can proceed in the matter of race relations," said Dr. Reid, and for that reason he advocated "evolution rather than revolution" in seeking a reduction in the existing racial tensions.

Dr. Reid urged the Negro church leadership to initiate local campaigns to reduce coarse public behavior of Negroes and to encourage punctuality, honesty and reliability in labor relations.

In the day's discussion, Negro ministers called attention to dis-

courtesies and discomforts which Negro passengers experience in train and bus travel. Dr. Reid responded by suggesting that "in such conferences as these, why not invite some officials of the bus and railroad companies to attend, because no relief can be expected from bus drivers."

In the matter of police brutality towards Negroes in small towns, another white minister stated that "in the small town, the Court House politicians determine the police attitude toward Negroes. The pay for the policeman is so low that it appeals only to the element among our people where the degree of prejudice against Negroes is highest."

Dr. R. Nathaniel Dett addressed the group on the value of community singing is a factor in improving race relations.

RELIGIOUS PHILOSOPHY ADVANCED AT TUSKEGEE

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SUGGESTS PEACEFUL WAY

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SAYS SCIENCE, RELIGION LINKED

Dr. Austin W. Curtis Jr., suc-

Inter-Denominational Interracial Ministers Alliance

Gulf Port, Miss Herald

November 16, 1943

COLORED MINISTERS MEET

Members of the Interdenominational Ministerial Alliance of colored ministers met at the Mercy Seat Baptist Church Monday evening with Dr. C. D. Knox, colored, of New Orleans, delivering the address on "God's Man." Ministers of the alliance are asking ministers of Gulfport to attend the next meeting November 21 at 7 p.m. at St. Paul AME Church of which Rev. F. J. Durr is pastor. The sermon will be delivered by one of the members.

cessor to the late Dr. Carver, addressed the group on Dr. Carver's advocacy of a strong relationship between science and religion.

Albon L. Holsey recommended that the white ministers seek to encourage their local daily papers to present a fair interpretation and presentation of news relating to Negroes and especially to crime involving both Negroes and whites. Mr. Holsey called attention to successful experiments in Macon, Ga., and Little Rock, Ark., in using Negro law enforcement officers in Negro sections of the cities.

Chaplain H. V. Richardson of Tuskegee and founder and executive secretary of the Interracial Alliance, summed up the recommendations of the conference for lessening the tensions and announced that a committee will put them into concrete form for distribution.

Memphis, Tenn., Commercial Appeal

Ministers Defer Action

Action on the proposed discontinuance of Sunday funerals by the Colored Interdenominational Ministers' Alliance was postponed yesterday because of lack of a sufficient number of ministers at the meeting, according to Rev. Arthur W. Womack, member of the alliance. Attendance of the ministers was curtailed because of a convention now being held here in which many are taking part, he said.

12-1943

INTERDENOMINATIONAL MINISTERIAL ALLIANCE

Ministers Support Drive Promoting Use Of Ballot

Courier

Pittsburgh, Pa.

NEW ORLEANS, La.—Members of the New Orleans Interdenominational Ministerial Alliance unanimously adopted a resolution this week urging full racial participation in the timely labor movement drive for the use of the ballot.

The Rev. A. L. Davis, pastor of the First Street Methodist church and president of the alliance, presided over the meeting in the New Zion Baptist church.

Ernest J. Wright, labor leader affiliated with the CIO, addressed the Ministerial Alliance and pointed out, "We recognize the ministers as the leaders of the people, and we know that without the church's full support our efforts to vote are in vain." The alliance endorsed Wright's program and issued the following statement:

MINISTERS TAKE STAND

"We the ministers of the Interdenominational Ministerial Alliance, believe that the Negro people of New Orleans and of the state of Louisiana should unreservedly support the president of the nation, the Governor of Louisiana, Mayor of New Orleans and all duly elected or appointed officers who have been delegated with the responsibility of carrying on the domestic affairs of this country; and

"We believe that all out support should be given in support of the war. The continued progress of the Negro race and for that matter, of all minority races, rests with an allied victory. To lose this war would mean a return to chattel slavery. We, therefore, heartily recommend that every man, woman and child should do his share for the successful prosecution of the war effort; and

NEGRO PROGRESS WOULD AID US

"We feel that the advancement of the Negro people economically, mentally, politically and spiritually is of inestimable help in the building of a bigger and a better America, and

"We urge Negroes to join the organized labor movement. It is through this method that the custom of wage differentiation in the South based on race and color will be wiped out."

VOTING, SACRED RIGHT

"We wholeheartedly and vigorously urge the members of the Interdenominational Ministerial Alliance as the selected leaders of God, and ministers of the people to instruct the Negro that the right to vote is a sacred obligation and duty and should be exercised by every American citizen. We also call upon every member of the Alliance to register in the forthcoming election. It is only by the use of the ballot that the Negro can be assured of some semblance of the rights guaranteed by the Constitution of the United States. Today more than one-half million of our boys and girls are engaged in this terrific struggle of warfare. After the war, these men and women of the armed forces will return to their respective communities in search of employ-

ment and happiness. Their responsibility of making a place for these men and women is a supreme duty of which, we should not shun. The use of the ballot will be of immeasurable help to those members of our race who return home."

12-1943

INTERDENOMINATIONAL MINISTER'S CONFERENCE

Interdenominational Ministers' Conference Draws Big Delegation

Courier

Pittsburgh, Pa.

By REV. H. H. DUNN

WAVELAND, Miss., Sept. 9—The

second annual session of the Gulf-

side Interdenominational Ministers'

conference was attended by bish-

ops, presidents of colleges, presid-

ing elders, district superintendents,

general officers and outstanding

clergymen and laymen representing

a religious delegation

throughout the country, said Rev.

Robert M. Williams of Washington,

D. C., director of the conference.

The theme of the conference was

"Christian Unity In War Time."

The visitors were welcomed by

Bishop R. E. Jones of the New Or-

leans and Columbus, Ohio, areas

of the Methodist church, and pres-

ident of the Gulfside Recreational

center where the conference was

held. Bishop S. L. Greene of the

AME church and president of the

conference in speaking at the open-

ing program urged the unification

of all churches dealing with cur-

rent problems and post-war plan-

ning.

RELIGION MUST**BE INSTILLED**

"It is futile to attempt to build

a world of leagues, federations

covenants and agreements which

were not built around the princi-

ples of religion," said Dr. Charles

Wesley, president of Wilberforce

university, Xenia, Ohio, in discuss-

ing "Christian Unity in War Time."

"The church must direct the

course of development of the new

order as well as interpret the old

and the minister of the Gospel

must accept this responsibility in

this service to society," said Bish-

op W. W. Matthews, Washington,

D. C., of the African Methodist

Episcopal Zion church.

HELP TO FARMERS URGED

Claude A. Barnett, special as-

sistant to the Secretary of Agri-

culture, Washington, D. C., urged

the ministers to instruct the Ne-

gro farmers to take advantage of

the program of the United States

Department of Agriculture to im-

prove the rural life of the South.

"The health of the people is de-

cidedly dependent upon the eat-

ing of protective foods," said

James S. Williams, nutrition spe-

cialist, Department of Agriculture,

Washington, D. C. She further said

that "physical stamina is a major

factor in the first line of defense,

therefore, not only the men who

fight must be strong, but the pro-

duction ability and safety record

of war workers are directly con-

nected with the food they eat."

Rev. Gardner C. Taylor, pastor

of Mt. Zion Baptist church of Ba-

ton Rouge, said, "the present war

accentuates the need for recogniz-

ing the Fatherhood of God and

the brotherhood of man. An ac-

ceptable peace must be predicated

upon the infinite worth of every

human being."

STRESSES NEED OF**EVANGELISM**

Rev. H. T. Medford, Washington, D. C., secretary of the Board of Missions, AMEZ church, spoke on the need of evangelism in the church's program.

"Increasingly, the Negro church must relate its religion to group welfare, health, citizenship, vocational guidance, as well as personal salvation," said Dr. James Eichelberger, director of Christian education of the AMEZ church, Chicago.

Bishop John H. Moore, Holly Springs, Miss., of the CME church was elected president of the Gulf-side Interdenominational Ministers' conference at the closing program of the organization.

Other officers elected were Prof. W. H. Bell, Alcorn, Miss., secretary; Rev. H. T. Medford, Washington, D. C., treasurer; Dr. R. M. Williams, Washington, D. C.; Revs. W. H. Allen, Shreveport; H. T. Primm, New Orleans, and Felix S. Anderson, Mobile, assistant directors.

Elected to membership on the executive committee were the following bishops: S. L. Greene, R. E. Jones, W. W. Matthews, J. A. Hamlett; Revs. H. T. Medford, R. M. Williams, H. T. Primm, L. E. Johnson, G. H. T. Thibodeaux, R. W. Lovell, H. W. Allen, L. C. Simon, A. O. Wilson, H. H. Dunn, J. T. Enwright, J. S. Scott, D. E.

Williams, D. M. Montgomery, J. W. Eichelberger, Gardner C. Taylor, W. H. Foster and T. A. Levy.

Vice presidents elected were Revs. D. V. Jemison, H. H. Dunn, J. J. Morant, J. A. Cozy and Bishops R. E. Jones, A. P. Shaw and B. G. Shaw. Dr. N. H. Jeltz was named

director of music; and Rev. H. H. Dunn was named director of pub-

licity.

12-1943

INTERNATIONAL REASSEMBLE OF THE CHURCH OF FREEDOM LEAGUE INC.

Chicago Defender
Chicago, Illinois

16 PLEAD NOT GUILTY IN CULT DRAFT EVASION

JAN 2 1943

Freedom Church League
Members Arraigned In
New Orleans Court

NEW ORLEANS—(ANP)

All but one of the 17 members of the International Reassemble of the Church of Freedom League Inc., charged with advising Negroes to violate the selective service act, pleaded not guilty when arraigned in Judge A. J. Caillouet's court.

Lauranza Robinson, requesting counsel for advice, was retired while the others representing themselves pleaded not guilty to all of the seven counts against them. The organization did not have any attorneys to represent it.

Indications are that the trial will be set for sometime in January.

In the second largest roundup of a Negro group opposed to army service, the 21 were arrested following their indictment by the federal grand jury. FBI men working under R. A. Guerin, special agent in charge of the local office, gathered information for the roundup after months of investigating.

The indictment, returned secretly by the grand jury, consists of eight true bills. Seventeen of the men are named in one bill. Separate true bills charge three of the 17 and four other members of the league with refusing to be inducted into the armed services of the United States.

Charges of the government in the true bill against the 17 men are that they obtained members and advocated to them that persons of the Negro race are Hebrews and direct descendants of Abraham Isaac and Jacob; that according to the teachings of these Biblical personages and of the scriptures, they are prohibited from engaging and participating in the military and

armed services of the United States outside continental limits of the country.

Various overt acts are set forth by the government in the true bill to prove the existence of conspiracy. One group of the acts is a series of meetings held by the league in Shakespeare Park, and one meeting held in Mother Hyde's church, which was rented to the group for \$1.50.

The first meeting mentioned in the overt acts was held September 27, in Shakespeare Park. During the course of the meeting, Ethelberth Anselm Broaster, league head, is alleged to have said:

"The purpose of the reassemble as it has been stated before is to take its members out of the draft. It is certain that the members will not leave for foreign service."

The second meeting in the park occurred October 4 at which the government charges Broaster as saying:

"I am not telling you not to fight for Uncle Sam, but I am telling you that if you leave these borders you are not coming back."

At a third meeting held in the park, October 18, the government charges Broaster stated:

"Negroes don't have to go to war. You are Jews, all those who are masquerading as Jews are not Jews. It can be proven Biblically and historically that you are Jews of the seed of Abraham. I am telling you, you don't have to go and fight."

Six letters, written by board members to draft boards, make up the second group of overt acts. One such letter was written by Nathaniel Addison, Robert Decoy, Alfred Joseph Harrison, Elijah Simpson, Lauranta Robinson, Albert Gibson, Isaah Harris, S. D. Berry and Wilson Randall.

Gray, Addison and Robinson are also charged in separate true bills. Others charged in these individual bills are Oliver Gordon, Leroy Smith, Earl Ernest Ross and Melvin DeSoto Thompson.

12-1943

JEWISH

HEROES OF NATION HELD VICTORY SIGN

New York Times
Rabbis in Sermons Here Cite

Examples of Washington,

Lincoln, Rickenbacker

N.Y. N.Y.
FEB 7 - 1943
LAG FOR NEGROES FOUND

Lifschitz Says They Are Still
Long Way From Several
Types of Freedom

Washington and Lincoln, whose birthdays are to be celebrated this month, and the heroes of the present war exemplify the true strength of democracy, which will insure its ultimate victory over fascism, rabbis declared in sermons here yesterday. Boy Scout Sabbath, marking the thirty-third anniversary of the scouting movement, was observed in various synagogues.

Rabbi Jonah B. Wise in Central Synagogue, Fifty-fifth Street and Lexington Avenue, characterized Washington and Lincoln as "the two types of strong and sturdy America."

"These two strong Americans," he said, "picture for us the things which can and should come out of our American life—a democracy, a civilized strength and a republic of rugged powers."

FEB 7 - 1943
Rickenbacker Praised

Praising the fortitude of war heroes such as Captain E. V. Rickenbacker, Rabbi Louis I. Newman in Temple Rodeph Sholom, 7 West Eighty-third Street, said the spirit of heroism and the spirit of religion were returning to our men and women today.

"Only heroism, fortitude and constancy of purpose in battle and on the civilian front," he declared, "can bring about Hitler's downfall."

In West Side Institutional Synagogue, 122 West Seventy-sixth Street, Emanuel L. Lifschitz, assistant rabbi, said:

"As the American people celebrate the birth of the great Emancipator, it is well to remember that despite, constitutional guarantees for life, liberty and the pursuit of happiness, the Negro people are still a long way from having attained the spiritual, social and economic emancipation dreamed of by Abraham Lincoln."

FEB 7 - 1943
Confidence in Freedom

"Victory belongs to the optimists," Rabbi Hyman J. Schachtel said in West End Synagogue, 160 West Eighty-second Street, "and we can thank God that most Americans are unswervingly sanguine and confident that the Four Freedoms will prevail."

"This time we shall make peace permanent by implementing democracy in every respect," declared Rabbi Jacob Katz in Montefiore Synagogue, Macy and Hewitt Places, the Bronx. "Never before have our leaders of thought and action during a war presented peace aims to the populace."

"The voices of democracy heard in North Africa and all Europe," Rabbi Samuel M. Segal said in Mount Nebo Temple, 130 West Seventy-ninth Street, "predict the blackout of fascism."

Believe Members Are 'Hebrew Children'

Daily World
Atlanta, Georgia



Eritrea and is reputed to speak 28 languages. Pri- mate of the church which has 150 congregations in 27 states and numbers 30,000 members is Bishop Howard Z. Plummer. Though hymns are sung in Hebrew and much of the church's teachings are based on the Jewish religion, the sect worships Christ and embraces the new as well as the old testament. (Acme.) MAY 12 1943
BELLVILLE, Va.—(SNS)—Known as the Church of God and Saints of Christ, members of this sect located here believe that Negroes are descendants of the lost tribes of Israel. The above is a scene during Passover services in Tabernacle, No. 1 with "Rabbi" David De Kollscritta officiating. Rabbi De Kollscritta is a native of Massawa.

Learns Of Women After 40, Rabbi Now Teaches Jewish

Journal & Guide Norfolk, Va.

By JOHN JORDAN

PORTSMOUTH—This booming area, rocking in the hustle-bustle of a war-swollen population, has been noted for its unusual happenings. But this time it really went down and came up with something!

Picture—if you can—a class of about 150 colored children speaking, writing and singing in yiddish and Hebrew languages.

And—with a little more effort—picture that inspired class of boys and girls being taught by a colored rabbi!

That, gentle reader, is not just a vision. It is not a theory. It is not even something that is being planned for the future. It is something that has happened—and is still happening.

NEW SCHOOL

This amazing project is being sponsored in Belleville, world headquarters of the Church of God and Saints of Christ. It is called the Belleville Ethiopian American Hebrew School.

Rabbi David DeKollscritta, native Ethiopian, a linguist and a scholar, is dean of the school.

In a program marking the formal opening of the school Sunday afternoon, a huge crowd which included many Jews of Portsmouth and vicinity, sat in awed reverence as little colored boys and girls recited and sang songs in Yiddish and Hebrew. Rabbi DeKollscritta explained that these pupils had not yet completed their elementary work.

RABBI CHANTS

As a climax to the unique program, the rabbi chanted and intoned in Jewish, and demonstrated his mastery of several languages. He declared that he could speak 28 languages and dialects. And there was no one around to dispute him.

The life history of Rabbi DeKollscritta, as he relates it, is as thrilling as was his program Sunday. He was over forty years old before he learned that there were women and girls on earth.

Rabbi DeKollscritta states that he was born in Ethiopia to parents of Hebrew faith, and the church took him because he was the first son. His father did not have enough pieces of silver to redeem him, so the church kept him and reared him, along with other boys, in a monastery. There he stayed for 40 years and eight

months. He was taught no sex knowledge whatever, he said.

WAR VETERAN

The rabbi came to America in 1913 and became a naturalized citizen in 1918. He served in the American Army during World War I. He says he is now 75 years old.

Rabbi DeKollscritta says he became a member of the Church of God and Saints of Christ because he believes it to be the most nearly true religion. The church, he says, does not believe in the divinity of Christ, but believes He was a great teacher and a strong force in religion. In his church, the rabbi explains, he is just what the term "rabbi" means—a teacher.

JEWISH CALENDAR

The Church, he stated, has always observed the Jewish calendar, celebrating the holidays—especially the Passover in April—with inspired reverence. He said that Hebrew has been adopted as the "religious language," and Yiddish as the "national language."

Members of the church organization—having affiliates in every state in the nation—believe themselves to be descendants of the Lost Tribe of Israel.

"I know that I am a descendant of the Lost Tribe," Rabbi DeKollscritta emphasized.

Like Orthodox Hebrews, the rabbi will not ride conveyances on the Sabbath, which, in his faith, is Saturday. On those days, he ignores the buses and trolleys—and walks. Does he eat pork? No sir!

BEYOND BELIEF

Getting back to the program last Sunday, Rabbi DeKollscritta describes its success as "beyond belief." With only a few weeks' training the rabbi's pupils astounded their hearers with their increasing mastery of the Jewish language.

They sang, recited and held class drills in Jewish lessons. Mrs. Mary Flippens, principal and teacher of the school, assisted the rabbi with the program.

Miss Mary Butler was mistress of ceremonies. The program opened with group singing in Jewish of "A Child Without a Home." Vocal solos



were by Miss Eloise Thomas, Miss Sarah Plummer, and Miss Doris Jones. Robert Tucker gave the welcome address.

There were recitations by Miss Edwina Marshall and young Andrew Flippens. The class offered the Hebrew Prayer. Eugene Plummer was pianist. The Belleville Singers and the Noble Four Quartet rendered selections.

NEW TEACHERS

Rabbi DeKollscritta awarded certificates to the following for their mastery of 15 Jewish lessons: Mrs. Mary Flippens, Misses Annie Giggs, Stella Oates, Maggie Martin, and Marion Johnson. The certificates entitle these students to teach the first lessons to July 1, 1944.

Bishop H. Z. Plummer, presiding bishop of the Church of God and Saints of Christ, is president and treasurer of the Belleville Ethiopian American Hebrew School and Naamon Persons is general superintendent and business manager.

The rabbi is now seeking funds with which to build dormitories for pupils of the school.

Rabbi DeKollscritta stated that he would like to hold the closing exercises of the present course at the big Portsmouth Stadium in the very near future.



RABBI ADVISES HIS TEACHERS—Rabbi David DeKollscritta, native Ethiopian, a linguist and a scholar, who is now dean of the Belleville Ethiopian American Hebrew School, is pictured lecturing to teachers of the school. They are, seated, left to right, Misses Marion Johnson, Anna Gibbs, Estelle Oates, Mrs. Mary Flippens, principal; Mrs. Maggie Martin and Mary Butler, social director. Standing, left to right, are Miss Elizabeth Goslee and Robert Tucker.

Rabbi DeKollscritta, who grew up in a monastery and never knew there was any such thing as a woman until he was past 40 years of age, is pictured, lower right, reading one of his beloved books written in Hebrew.

12-1943

Lutheran

Lutherans May Begin Negro Mission Work

JAMESTOWN, N. Y.—(P)—The New York Conference of the Evangelical Lutheran Augustana Synod of North America is studying a proposal to begin missionary work among Negroes in metropolitan areas.

One phase of the plan, suggested at the conference's 33rd annual convention here Thursday, contemplates relocation of churches in areas where war industries and housing projects have increased Negro populations.

More than 300 delegates from New York, New Jersey, Ohio, Pennsylvania, Maryland, Alabama, Florida and the District of Columbia are attending the meeting. They include representatives of the Women's Missionary Society, Lutheran Brotherhood, Luther League and the New York Pastoral League.

Charlotte, N. C., Observer

October 9, 1943

COLORED LUTHERANS JOIN WITH FESTIVAL SERVICE

Tomorrow all the colored Lutheran churches of the city will unite in a joint harvest home festival with Mt. Zion Lutheran church, 1695 Luther street, acting as host.

At the morning service, at 11 o'clock, the pastor the Rev. M. S. Dickinson, will be the speaker. At the afternoon service, which will be held at three o'clock, the Rev. J. V. Thompson, pastor of Calvary Lutheran church at Kannapolis, will preach.

Music will be furnished by the junior choir of St. Paul's Lutheran church.

NEGRO LUTHERANS GET OLD CHURCH

New York Times

St. Matthew's, Chartered in 1664, to Move From Harlem Edifice Before July 1

New York, N. Y.

One of the oldest Lutheran congregations in America, St. Matthew's Lutheran Church, 145th Street and Convent Avenue, will vacate its building by July 1 to make way for a Negro group of that denomination, it was disclosed yesterday by the pastor, the Rev. Dr. Adolph W. Wismar.

No new site for St. Matthew's has been selected yet, Dr. Wismar said, explaining that the final decision is in the hands of the Atlantic District of the Missouri Synod, with which it is affiliated. A meeting of communicant members was

held yesterday afternoon to discuss the change.

"We've been here on Convent Avenue ever since 1905 and that's a pretty long time to be in one place in New York," said Dr. Wismar, who has served at the church for a quarter of a century.

Officially founded in 1664 with a charter granted by Richard Nicholls, the first English Governor of New York, the church's history of the 160's goes back fourteen

years before that date. During that period the local Lutherans were forced to hold clandestine services because of the refusal of the Netherlands Government to allow them to function openly. At that time the Netherlands permitted

none but "the only true Reformed church" to hold public meetings.

It was not until the arrival of the English in 1664 that permission to worship openly was given the Lutherans. The original building of St. Matthew's was situated on the present site of Trinity Church at Broadway and Wall Street. Since then the congregation has occupied many different edifices in the city.

In his sermon yesterday the first Sunday in October, Dr. Wismar held

that "the prime sin of the children of men is not any act of heinous wickedness but their refusal to recognize the power and authority of Jesus Christ."

12-1943

M. E.

Race Relations Topic At M. E. Conference

New York, N. Y. People's Voice

DEC 18 1943

KANSAS CITY (ANP)—“We talk democracy, but act fascism,” declared Bishop Alexander P. Shaw, Baltimore, at the M. E. Conference on Christian Education, which convened here Nov. 20-Dec. 5. The bishop, who chose as his subject, “The Significance of Christian Education in the Solution of Social Problems,” pointed out that true Christian education teaches that everyone should be treated fairly and justly regardless of race or color. The president of the adult workers commission, presided at the Wednesday afternoon and evening sessions of the group. Dr. Timothy B. Echols of Austin, was elected vice president of the conference, succeeding Dr. Leon McAdkins, white, who was elevated to the presidency.

The conference brought together more than 400 delegates, including 30 Negroes. The delegates came from all sections of the country, professors of religion and workers with adults, youth and children. Throughout the week, Negroes were integrated in the program and a spirit of unity is said to have pervaded the meetings.

The subject was the topic of discussion in two of the Wednesday sessions. Robert B. Eleazer, employed by the Methodist Board of Education, spoke on “Developing Christian Race Relations.” He pointed out that race prejudice is a misfortune rather than a vice and that the only way to combat it is to dig it out at its roots and expose its rottenness.

Eleazer urged that white and Negro Methodists get together, become better acquainted with each other and work cooperatively on community problems.

The following Negroes were especially active throughout the meeting: the Rev. H. A. Bailey, Philadelphia, presided at one of the sessions of the commission of executive secretaries and board presidents, and was elected vice president of the commission for next year's conference; the Rev. Henry H. Nichols, Philadelphia, acted as vice president of the youth commission; the Rev. Clarence T. R. Nelson who was a representative of the central jurisdiction on the steering committee of the commission of executive secretaries and board president, was a member of the auditing committee; Dean Robert Hayes, vice

12-1943

NEW METHODIST PASTORS NAMED

Atlanta, Ga. Journal
November 19, 1943

Rev. Hoke Sewell Is Appointed To Wesley Memorial Church Here

Bishop Arthur J. Moore Monday afternoon began making announcement of ministerial appointments, bringing to a climax the seventy-seventh annual North Georgia Conference of the Methodist Church.

Among early appointments disclosed, the Rev. B. Frank Pim, pastor of the First Methodist Church in Griffin, became superintendent of the Rome district and the Rev. Walter M. Twiggs, of West Point, was made superintendent of the LaGrange district.

At the same time appointment of the Rev. C. Hoke Sewell as pastor of the Wesley Memorial Church in Atlanta, was announced. While the Rev. Paul Gunnells was given the pastorate of the Warren Candler Memorial Church in Atlanta. Mr. Sewell was formerly pastor of the St. Paul Church in Gainesville, and Mr. Gunnells has been stationed at the Oconee Street Methodist Church in Athens.

Martha Brown Pastor

The Rev. B. W. Hancock, pastor of the First Church at Cartersville, was appointed to the Martha Brown Memorial Church here, and the Rev. Horace S. Smith, pastor of the First Church of Carrollton, was appointed to the First Church of Carrollton. The Rev. C. D. Read, for three years pastor at Ben Hill, was appointed to the Oconee Street Church at Athens, and was succeeded by the Rev. A. C. Owen, who comes from the Villa Rica Church.

Messrs. Twiggs and Pim take the places of the Rev. George L. King, superintendent of the LaGrange district, and Dr. W. H. LaPrade, superintendent of the Rome district, who have served four-year terms. There are 10 district superintendents who comprise the bishop's cabinet.

During his ministry Mr. Pim has served with the general Epworth League board in Nashville, Tenn., as executive secretary of the conference board of education, and as pastor of the Morningside, Elberton First Methodist Church and Griffin First Methodist Church. Mr. Twiggs has served in Hapeville, at the Trinity church in Augusta, and as presiding elder of the Griffin district, and pastor of the West Point church.

Rev. Hunnicutt Retires

At the Wesley Memorial Church, Mr. Sewell succeeds the Rev. W. T. Hunnicutt, who is retired.

Bishop Moore declared Methodism is "mobilizing itself for a fresh assault on the legalized liquor traffic," and the conference adopted with cheers a resolution pledging its membership to oppose every form of the legalized liquor business until it is destroyed.

The bishop, speaking at the closing session of the four-day session, asserted that "Methodism will not retreat while the legalized liquor traffic wages war on every ideal for which Christianity stands. . . . Methodism has insisted and now insists that liquor cannot be legalized without sin. Anything morally wrong cannot be made right by political action."

The antiliquor resolution, presented by the Rev. Nath Thompson, of Locust Grove, chairman of the conference temperance committee, pledged "heartily co-operation" to the newly formed Georgia Temperance League, and expressed pleasure "in the revival of interest in this problem on the part of the press, businessmen, the school, civic clubs and the Christian church."

New Lay Leader

Dr. Hubert Quillian, president of LaGrange College, became the No. 1 layman of the North Georgia Conference in another action when he was named conference lay leader and chairman of the board of lay activities. Dr. Quillian succeeds Smith L. Johnston, of Woodstock, who has held the post seven years. Bishop Moore praised Mr. Johnston's services and the membership gave him a rising vote of thanks. Dr. N. G. Slaughter, of Athens, was named vice chairman of the board of lay activities.

A total budget of \$195,740 for the year 1943-44 was adopted. The budget, prepared by the commission on world service and finance, the Rev. A. M. Pierce, of Atlanta, chairman, set aside \$97,870 each for the general budget and the conference budget. A contingent fund of \$10,000 was set up to include funds for race relations, a Candler School of Theology scholarship and superannuate homes.

The conference also passed a resolution giving editorial writers

Methodist

of church school publications per-Near, of Atlanta. mission to use the American The Rev. Frank Q. Echols, of standard version of the Bible, as Macon, continues as general man- well as other modern translations of the Advocate, which has in the preparation of materials, a circulation of 27,000, with all The conference meanwhile voted subscriptions paid up to date.

to expend \$10,000 on improving Churches in the North Georgia and renovating the Wesley Memo-Conference paid out \$1,860,805 for rial Church, where sessions are be-all causes during the past year- ing held, with a view to making as compared with \$1,654,628 in the church a center for Methodist the previous year. Contributions activities in Atlanta. Bishop Ar- to benevolences were increased thur J. Moore said it was especial- from \$113,063 in 1942 to \$130,609 ly desired that the building, lo- in 1943. Churches spent \$229,908 cated at the corner of Auburn Ave- for buildings and improvements, nue and Ivy Street, N. E., be placed and paid \$110,743 on indebted- in readiness for the jurisdictional ness. Total paid to the 10 district conference to be held here June 22- superintendents, \$48,589 and to the preachers in charge, \$539,003.

Wesley Memorial Church was dedicated on April 19, 1903, and has had 5,000 members down through the years. At one time, part of its space was used for the Emory School of Theology, students living and having their classes there. The church's high moment, however, came in 1931, when the Ecumenical Conference, world Methodist gathering held every ten years, met there.

Five lay delegates and five clerical delegates to the General Conference to be held in May, 1944, in Kansas City, were chosen by the assembly by ballot. Those of the laity chosen for this honor are Smith L. Johnston, of Woodstock; Mrs. L. M. Awtrey, of Acworth; Jerre A. Wells, Atlanta; Dr. N. G. Slaughter, Athens, and Dr. Hubert Quillian, LaGrange. The clerics are Dr. Lester Rumble and Dr. Wallace Rogers, Atlanta; the Rev. M. M. Maxwell, Griffin; Dr. J. W. O. McKibben, Augusta, and Dr. W. H. LaPrade, Rome.

Seven lay delegates and seven clerical delegates were chosen for the Jurisdictional Conference, which, in addition, will be attended by the delegates to the General Conference. Lay delegates for the jurisdictional meeting are Dr. E. C. Peters, Augusta; Mrs. M. E. Tilly, Atlanta; Dr. T. J. Lance, Calhoun; Dr. J. C. Ward-law, Atlanta, Frank Daniels, Senoia; Mrs. D. R. Little, Marietta, and Miss Ethel Harpst, Cedartown; the Rev. Joe S. Thraillkill, Atlanta; the Rev. Harvey Holland, Athens; the Rev. Henry H. Jones, Oxford; the Rev. Ida Conference, and Miss Louise Asbury Methodist church, Washington, D. C.; Bishop W. E. Fuller of the God-Holiness Church, Atlanta, and Mrs. Lorenzo King, wife of the Bishop.

A report on the five Methodist-supported colleges in the state—Emory at Oxford, Young Harris, LaGrange, Reinhardt and Wesleyan—showed a property valuation of \$11,229,913 and endowment of \$8,863,519 and no indebtedness. The Rev. A. L. Gilmore, pastor of the First Methodist Church in Thomaston, was elected a contributing editor to the Wesleyan Christian Advocate, official organ of the church in Georgia, at a meeting of the board of trustees Thursday night. The Rev. Hubert Dodd, of Rome, was elected a feature writer, succeeding Clifford

of church school publications per-Near, of Atlanta. mission to use the American The Rev. Frank Q. Echols, of standard version of the Bible, as Macon, continues as general man- well as other modern translations of the Advocate, which has in the preparation of materials, a circulation of 27,000, with all The conference meanwhile voted subscriptions paid up to date. to expend \$10,000 on improving Churches in the North Georgia and renovating the Wesley Memo-Conference paid out \$1,860,805 for rial Church, where sessions are be-all causes during the past year- ing held, with a view to making as compared with \$1,654,628 in the church a center for Methodist the previous year. Contributions activities in Atlanta. Bishop Ar- to benevolences were increased thur J. Moore said it was especial- from \$113,063 in 1942 to \$130,609 ly desired that the building, lo- in 1943. Churches spent \$229,908 cated at the corner of Auburn Ave- for buildings and improvements, nue and Ivy Street, N. E., be placed and paid \$110,743 on indebted- in readiness for the jurisdictional ness. Total paid to the 10 district conference to be held here June 22- superintendents, \$48,589 and to the preachers in charge, \$539,003. Wesley Memorial Church was dedicated on April 19, 1903, and has had 5,000 members down through the years. At one time, part of its space was used for the Emory School of Theology, students living and having their classes there. The church's high moment, however, came in 1931, when the Ecumenical Conference, world Methodist gathering held every ten years, met there.

Methodist Council Ends Meet Friday

Daily World
Atlanta, Georgia

The Area Council Oratorical Contest highlighted the closing events of the Atlantic Coast Area Council here Friday evening, in its third annual session. Rev. Adolphus S. Dickerson, pastor of Centenary Methodist Church, Atlanta, presided. The contest, a cultivation project accompanying the sale of Gold Seal Coupons for the benefit of old and retired ministers, is an annual feature of the Council program.

Miss Bernice Fields, a member of Lakeside Methodist Church of the Central Alabama Conference, delivered the winning oration, whose subject was "The Veteran Minister," which carries with it a scholarship award of \$250. Miss Mary Alice Cook of Simpson Street Methodist Church, Jacksonville, Fla., won second place. Miss Simpson spoke on the subject, "Should the Clerical Delegates be Forgotten?" Other contestants include Miss Lucy Gates of the Savannah Conference; Miss Violet Thompson of the South Florida Conference, and Miss Louise Asbury Methodist church, Washington, D. C.; Bishop W. E. Fuller of the God-Holiness Church, Atlanta, and Mrs. Lorenzo King, wife of the Bishop.

Besides the conference speakers and seminar leaders, a number of distinguished visitors were introduced by Bishop King during the three-day meeting. The following visitors made brief remarks: Dr. J. Leonard Farmer, Howard University, Washington, D. C.; Mr. J. H. Touchstone, newly appointed Secretary of Staff of General Board of Lay Activities for the Central Jurisdiction; Prof. R. H. McAllister, Business Manager of the Christian Advocate; Dr. Gibson, Youngstown, Ohio; Prof. William Gordon, principal, School for Deaf, Jackson, Miss.; Dr. A. R. Howard, Field Representative of the Methodist Board of Temperance; Prof. L. H. King,

Jr., instructor at the Atlanta Book-T. Washington High School; Dr. H. W. Bartley, representative of the Debt-Raising and Finance Department of the Board of Missions and Church Extensions; Rev. R. H. Porter, pastor, A. M. E. Church, Atlanta; Rev. C. A. Talbert, Gammon Seminary; Prof. E. C. Mitchell, Morris Brown College; Dr. R. E. Romans, Atlanta District, A. M. E. Church; Mr. Howard (Dad Russell) of the Atlanta Life Insurance Company; J. A. Calston, President, Bethune-Cookman College; Mr. B. A. Edwards, Rural Extension Worker for the Federal Council of Churches with headquarters in Fort Valley, Ga.; Dr. Frank Clelland of Gammon Seminary; Dr. B. R. Holmes, pastor, A. M. E. Church, Atlanta; Miss Belle Jones of the Allen Industrial School, Asheville, N. C.; Dr. R. F. Freeman, of the South Carolina conference; Dr. R. N. Brooks, Editor of the Christian Advocate, New Orleans, La.; Dr. Prince A. Taylor, Aiken, S. C.; Dr. Robert Williams, pastor, Washington, D. C.; Bishop W. E. Fuller of the God-Holiness Church, Atlanta, and Mrs. Lorenzo King, wife of the Bishop.

Delegates Here For Meeting

The Atlantic Coast Area Council opened its three-day meeting Wednesday morning with an un- man, Morehouse, Gammon, Morris Brown and Atlanta University, and delegates will swing with their golden keynote message to hinges. The evening session consisted of a main address on "Missions Today and Tomorrow" by Dr. Karl Quim-

Tokens of appreciation were presented to Bishop and Mrs. King by the Woman's Society of Christian Service, and from the South Carolina conference. These tokens followed closely the ringing resolutions, unanimously concurred in by the pastors and members of six annual conferences in four states, praying the return of Bishop King for another quadrennium.

Bishop King In Keynote Speech To Methodists Atlanta, Georgia Hubert Dodd

Daily World

One of the highlights of Thursday session came when \$6,094.10 was reported for the Veterans' Gold Seal rally, which represents pensions for retired Methodist ministers.

Speaks Today

Bishop Lorenzo H. King came in for high honors during the day when representatives of the six annual conferences read resolutions pledging their loyalty. Moved by the contents of the resolutions, Bishop King recalled events which figured in his decision to enter the ministry. He paid glowing tribute to his mother who was an inspiring factor in his life.

The Rev. Adolphus S. Dickerson will be in charge of the oratorical contest tonight, and music will be rendered by the combined choirs under direction of Mrs. Anna White Robinson.

At the afternoon session Council business will be conducted and a seminar will be in charge of the Rev. C. A. R. Banks. Dr. Willis J. King, president of Gammon Theological Seminary, is scheduled to address the afternoon meeting.

Bishop King, the Rev. E. W. McMillan, the Rev. A. O. Holmes and Dr. Robert B. Eleazer will be featured at this morning's session. —president of Gammon Theological Seminary, will speak this afternoon at 2:30. The subject of Dr. King's address is "The Spiritual Life of

Addressing the gathering Thursday morning, Dr. R. N. Brooks, editor of the Christian Advocate, central edition, said: "The total impact of this Area Council braces a good Methodist like a good tonic does a patient."

Dr. Karl Gumbay opened the session with an address titled "Rethinking Religion in Global Terms."

"There is a tremendous Christian state to be created in the new peace," he said, "and the church must teach the people how to transcend provincial lines."

Leading a discussion following Dr. Quimby's address, Dr. C. K. Brown of Jacksonville, Florida, pointed out that the church's tasks center around interpreting the moral issues involved in a warring world; to giving ourselves to advocates against race tensions and hatreds in the world.

A very important question was raised by Dr. J. W. E. Bowens, Jr.



DR. WILLIS J. KING

—president of Gammon Theological Seminary, will speak this afternoon at 2:30. The subject of Dr. King's address is "The Spiritual Life of the Minister; of the Layman." His address is being delivered in connection with the Annual Council meeting and will be heard at Warren Memorial Methodist Church, New Orleans, La., when he asked "How can brotherhood be taught through the medium of a church in which racial lines are most tense?"

Bishop King reached a high point of revelation when he said that there is in the black man a spirit and aspiration, purpose and determination for freedom; that neither black shirts, gold shirts or figures moving in the dark can kill this spirit.

Dr. Robert Eleazor, in a stirring address, declared: "All human beings should have a right to equal opportunity under God's world." He said service is the core of Christian ethics and the basis of better relations.

Mrs. Stella B. Brookes, of Clark College, led the afternoon discussion.

Bishop King dedicated the organ

at Warren Memorial and Miss Faustina Hall rendered two vocal numbers.

A stirring message was rendered by Miss Lillian Warrick, field worker of the Woman's Division of the Christian Service department.

One of the features of the evening session was the address delivered by Dr. Nathaniel F. Forsyth, who illustrated with Kodachrome pictures.

Daily World

Atlanta, Georgia

DETROIT, Mich.—(SNS)—
The Michigan Conference of the AME Church in session at the Stephens AME Church at Cobden and Stanford Avenues, last week condemned Prosecutor William Dowling's and the Governor's Committee for their recent report. In a strong resolution, the conference called upon the States General Francis Biddle to conduct a Federal Grand Jury into the charges concerned

Negro race, and particularly Negro youth, and an attempt to white-wash the real causes and instigators of the riot. And be it further resolved that "This Conference go on record as demanding a Federal Grand Jury investigation of the riot in order that the atmosphere may be cleared, all the facts known, and the people of the ar-senal of democracy may get on with the job of winning the war and living in peace."

Bishop John A. Gregg, who just returned from conference with

The resolution of the Conference is as follows:

Detroit, Michigan
August 28, 1943.

Whereas; the recent race riot has seriously affected the spiritual, moral, economic and industrial life of our city and

Whereas, the cause of recent investigations and disclosures by the Federal Bureau of Investigation have proven the report of the Governor's Fact Finding Committee as false and riot-inciting, and

Whereas, the best citizens of Detroit, both white and black, will never be satisfied until efforts have been made to get at the root cause of the riot and an unbiased expose made that will enable the city of Detroit to clear its good name and make its utmost contribution to the war effort, and

Whereas, so long as the causes and persons that make such incidents possible are not brought out into the open they remain a constant menace to society and potential saboteurs of the war effort and

Whereas, placing the blame for an incident of such magnitude upon any given group, whether Negro or white, without exposing all factors involved only makes possible the recurrence of such incidents in Detroit and other cities, Therefore

Be it resolved, that the Michigan Annual Conference of AME churches in its 57th annual session at St. Stephen's Church, go on record as protesting the report of the Governor's Fact Finding Committee submitted by Prosecutor William E. Dowling, as little more than an indictment against the

Negro race, and particularly Negro youth, and an attempt to white-wash the real causes and instigators of the riot. And be it further resolved that "This Conference go on record as demanding a Federal Grand Jury investigation of the riot in order that the atmosphere may be cleared, all the facts known, and the people of the arsenal of democracy may get on with the job of winning the war and living in peace."

Bishop John A. Gregg, who just returned from a conference with General McArthur in Australia conducted the Conference. No changes were made in the Detroit Personnel as far as Pastors of the various churches were concerned.

Rev. Samuel S. Davis, Pastor of the Quinn Chapel AME Church, and Rev. Matthew Rhone, Pastor of the Allegheny AME Church—two AME Churches on the North End here, both returned to their posts. And Rev. W. H. Walker was appointed by Bishop Gregg as Presiding Elder to the Detroit District. Delegates elected to the General Conference to be held at Philadelphia, Pennsylvania were: Rev. J. D. Howell of St. Stephens Church, Rev. Peck of Bethel, Rev. David A. Blake, Rev. Washington, of Charleston, E. B. Williams, of Battle Creek, and Rev. W. H. Jones.

The Lay Delegates to the conference are Attorney H. L. Dudley, William Ensinginger, Albert Williams, King S. Jones, Harry Will, Dr. J. L. Leach and Prof. C. N. Berry.

The Conference instructed Bishop Wright, who is the visiting Bishop, to confer with Attorney General Biddle on the resolution which is passed. The Conference also endorsed Rev. William H. Hall, Pastor of The Federal AME Church, as the Candidate for the Bishop in the Philadelphia Conference.

Merge Talk Features Fla. Joint Methodist Session

JAN 2 1943

Five-Day Meet On Education

Church Closes

Under the direction of Col. W. O. Batts, the Board of Lay Activities points on the campaign were out

Newton, N. C. News-Enterprise
July 2, 1943.

COLORED PREACHER SPEAKING AT MEETING OF YOUNG METHODISTS GIVES VIEW ON RACE QUESTION

Miss Janet Lineberger of
den, president; Miss Ida

Well known to judges, court officials and police officials for his twelve years of work on behalf of delinquent and neglected Negro boys who find themselves in the grasp of the law, is Rev. George A. Taylor, Negro Methodist minister of the Bronx, New York City. He has given a major portion of the past twelve years to this service. During a pastorate in Epworth Methodist church, the Bronx, he kept the doors of the church open seven days and evenings per week, and promoted an educational and recreational program for Negro young people that has won wide acclaim. He is the organizer and president of the Bronx Negro Big Brothers, and a chaplain in the Department of Correction at the City Prison, Brooklyn. Through these agencies he has saved many boys from being committed to institutions and has made them good citizens. During the past year more than 500 Negro boys, referred to the courts for various infractions of law, came under Mr. Taylor's personal attention, and his correctional methods enabled most of them to be returned to society.

Afro-American
Baltimore, Md.

Methodists Ask Fair Treatment

S in U.S.

"We must not remain indifferent to a situation in which thousands of Americans, whose records have been recognized by the FBI and have been found to be loyal citizens, are detained behind barbed wire for no other reason than that their ancestors came from Japan."

Jacon, Ga., Telegraph
October 6, 1943

Condemn of Negroes Praise by Sheriff

ROBERTA, Ga., Oct. 5.—Despite prevailing conditions, Negroes came by the hundreds. from all neighboring towns and communities to attend their annual Methodist camp meeting, here Sunday. There was very little disorder, as compared with that of other years, reported. In fact, Sheriff L. R. O'Neal said that that was the first time in eight years that no "arrests" were made and little drunkenness.

The Negroes through this section are unusually loyal to their church and lodge obligations. A few weeks ago at an associational meeting for the Baptists several hundred dollars were raised for the care of aged and orphans. Their meeting houses are in good repair; several here and in the rural communities

Methodists Open Session

METHODIST

Daily World

Atlanta, Georgia

Six Annual Conferences Represented

SEP 1 - 1943

The third annual session of the Atlantic Coast Area Council will get under way this morning at 9 o'clock promptly. The sessions will be held at Warren Memorial Methodist church. Delegates representing six annual conferences, including Alabama, Florida, Georgia, South Carolina and South Carolina will be present.

Especially a working conference of local church officials and leaders the Council aims to make for an awakening of enthusiasm and inspiration among all church workers and constituency, and to promote intelligent and enthusiastic churchmanship through study, worship and fellowship.

Rev. P. L. Inman, district superintendent of the Gainesville District, will conduct the devotional hour at 9 o'clock. Resident Bishop L. H. King will deliver a sermon, "A Faith for Troubled Times." Between 9:45 and 10:40, a seminar, led by Rev. L. S. Allen, will be conducted. From 11 o'clock to 11:45, Dr. J. W. E. Bowens, Jr., pastor, First Methodist Church, New Orleans, will address the Council on "Preaching for Critical Times." Dr. W. W. Greene, district superintendent of the Greenville, S. C., District, will lead a seminar following Dr. Bowens' address. Music Appreciation Hour, by Dr. D. L. Ridout, will end the morning session.

The afternoon session will be highlighted by welcome hour by Dr. J. W. Thomas, host pastor, followed by an address on "The Church's Program of Higher Institutional Education in Wartime," by Dr. M. L. Harris, president of Philander Smith College.

Dr. J. B. Randolph, president of Claflin College, will be the Seminar leader following Dr. Harris' message. Other afternoon features include Youth Fellowship Hour by Miss Marcella James, presiding.

Dr. Karl Quimby's address on "Millions Today and Tomorrow," will be the highlight message of the evening's session, beginning at 7:30.

Dr. W. L. Turner will lead the Seminar and Dr. N. F. Forsyth will conduct the Service of Worship hour.



REV. J. W. THOMAS
—pastor of beautiful Warren Memorial Methodist Church, and host to the Area Council.



DR. LORENZO H. KING
—resident bishop of the Atlanta Coast Area, who will keynote the session this morning when he preaches on "A Faith For Troubled Times."



REV. E. M. HURLEY
—district superintendent of the Atlanta District, and joint host to the Area Council.

Free Methodists Purchase Building

Daily World

Atlanta, Georgia

The People's Free Methodist Church, whose pastor and membership withdrew from the Colored Methodist Episcopal Church almost three years ago following a pastoral appointment controversy, Friday had purchased a spacious church structure.

The deal, involving a sum not exceeding \$25,000, called for the purchase of the property and equipment of the Benjamin (Mary) Memorial M. E. Church (white), at the corner of Whitehall Street and Whitehall Terrace S. W.

The acquired church is a two-story, glazed brick building, without marble window sills; seven Sunday School rooms and a well-equipped kitchen downstairs; a main auditorium with a seating capacity of 500, oak pews and piano and a pipe organ. A seven-room parsonage is combined with the church structure, which is handsomely furnished.

The new pastor is Dr. H. D. Dutton, is pastor of the church, whose membership numbers 300. The church is two years and nine months old. Worship in the past had been conducted in Hanley Auditorium, Bell Street. The hard-working membership is understood to be highly enthusiastic over the purchase.

Christians must let their voices be heard now for the making of a just and durable peace," Mr. Nelson declared.

Mid-West Methodists Meet In Pontiac, Mich.

Pittsburgh, Pa.

PONTIAC, Mich., Aug. 19—Ministerial and lay delegates from churches in Minnesota, Wisconsin, Illinois, Indiana and Michigan, gathered here today for the annual conference of the Lexington Conference of the Methodist Church, which is being held in the beautiful new St. John's Methodist church here.

The conference opened with the Holy Communion service. Rev. B. F. Neal, of Gary, Ind., preached the communion sermon.

The first business session was held after the communion service, with the district superintendent, Dr. W. H. Williams, presiding.

Rev. Clarence T. Nelson, of St. Paul, Minn., was named secretary of this session. Speakers included Dr. J. T. Hoover, of Home A. A. McCaskille for the local missions and church extension church, and Miss Sarah Miller made at Versailles will be made.

Dr. B. F. Neal, a trustee of the Holy Philander Smith college, Little Rock, Arkansas, delivered the address for the anniversary of the college, which is a conference project. The conference went on to increase the funds given to the institution.

Rev. C. A. J. T. Current of Detroit read a stimulating paper on the "Revival of Lay Preaching." Rev. Clarence T. R. Nelson spoke on "Planning for Peace in the Midst of War." "We must plan for peace now or a worse peace than that made at Versailles will be made."

LOOK TO FUTURE

SEP 25 1943

SEP 25 1943

SEP 25 1943

NASHVILLE, Tenn.—The Rev. John A. Greene, B. D., S. T. M., for the past 13 years director of Religious Education at Clark College, Atlanta, Ga., has recently been chosen as a staff member of the Youth Department of the Board of Education of the Methodist Church, with headquarters here.

In presenting Professor Greene to the church public Dr. John Q. Schisler, executive secretary of the Division of the Local Church, with which the new member is connected, indicated that he will not sustain a "segregated" relationship to the staff. "While naturally he will do most of his field work within the Central Jurisdiction, among people best known to him," said Dr. Schisler, "he has a responsibility for creative participation in the development of plans and programs for the church as a whole, and he will serve in conferences of various kinds in other jurisdictions. In that respect his status on our staff is the same as that of any other staff member."

Professor Greene is a Texan by birth. He received his education in Clark College, Gammon Theological



THE REV. JOHN A. GREENE
Seminary and Boston University.
His ministerial relationship is to the
Atlanta Annual Conference of The
Methodist Church

12-1943

St. Petersburg, Fla., Times

February 16, 1943

NEGRO MINISTERIAL ALLIANCE

Ministers to Meet Negro Alliance

Upon recommendation of the inter-racial committee, the St. Petersburg Ministers' association voted at the YMCA yesterday morning to meet with the negro Ministerial Alliance three times a year.

Members also agreed to provide reading material for negro ministers and to assist them in their efforts to abolish Sunday negro funerals.

The Rev. J. E. Bartlett Jr., who is now chaplain at the U. S. Maritime Training station, resigned as secretary and this vacancy was filled by election of the Rev. Vincent Odom, pastor of Childs Park and Gulfport Methodist churches, to the post.

Dr. John J. Jockinsen, president, presided, and guest speaker was Dr. George P. Howard, of Argentina, who talked on Protestantism in South America.

12-1943

Raleigh, N. C., News & Observer
September 26, 1943

STATE CHURCH COUNCIL ADMITS NEGRO LEADERS

Greensboro, Sept. 25.—Meeting in annual session at the First Evangelical Reformed Church here, the North Carolina Council of Churches voted unanimously to accord to the Negro denominations of the State the privilege of participation in the council on an equal basis with that of white membership.

Bishop Edwin A. Penick, retiring president of the council, who welcomed the move, pointed out that no constitutional change was necessary, since from the beginning the council had existed for the benefit of any church bodies "choosing to make use of it as a channel of counsel and of joint Christian expression." "This motion," said Bishop Penick, "merely makes it clear that we want the fellowship and cooperation of Negro churches."

NEGROES ASKED INTO COUNCIL

North Carolina Organization
Of Churches Elects Dr. Cunningham President.

Charlotte, N. C., Observer
September 22, 1943

GREENSBORO, Sept. 21. — The North Carolina Council of the Churches here in one-day session passed a unanimous resolution to invite the Negro churches to enter the council as full members. The resolution was the result of a conference held by the executive committee with Negro leaders recently. The resolution provoked some discussion, but not a single vote was cast against it.

The resolution was introduced by Dr. H. Shelton Smith of Duke faculty and his address was based on the national considerations of the four freedoms, which he declared the church should stand as a broad base for co-operation.

OFFICERS CHOSEN.

The council also elected officers, the following were elected: President, Dr. J. R. Cunningham, president of Davidson college; vice presidents, Dr. J. H. Lightbourne, Burlington, and Rev. E. L. Dillman, Rocky Mount, and Mrs. H. A. White of High Point was elected recording secretary.

Bishop Edwin A. Penick, Raleigh, has been president for two years, and according to the standing rule his term could not be continued. A hearty resolution of thanks and appreciation for Bishop Penick was adopted by a rising vote. The resolution was introduced by Bishop K. Pfohl, of Winston-Salem.

A vote of appreciation for Rev. E. J. Arnold, the executive secretary, who had declined a more lucrative position to remain in North Carolina was also passed unanimously.

The meeting today was held in the First Evangelical and Reformed church, whose pastor, Rev. J. L. Leven, welcomed the council. The members of the council were entertained at lunch at the church by the ladies of the church.

A group of representative women of the churches of the state were present in the meeting and met in a special panel for the women. They were addressed by Mrs. Ruth Worrell of New York, N. Y., executive secretary of the United Council of Church Women. The women's group organized themselves into a North Carolina Council of Women, which is to be affiliated with the national organization and will work in the framework of the North Carolina Council of the Churches. The women elected Mrs. Walter Sprunt of Wilmington temporary president and Mrs. J. H. Lightbourne of Burlington acted as secretary.

Portsmouth, Va. Star
October 5, 1943
NEGRO MEMBERSHIP
ACCEPTED

RALEIGH—The North Carolina Council of Churches has voted unanimously to accord to the Negro denominations of the State the privilege of participation in the council on an equal basis with that of the white membership.

North Carolina Council of Churches White Carolina Church Council Journal and Guide Opens Doors To Race Members

Norfolk, Virginia
GREENSBORO, N. C.—

(CNS)—Meeting in annual session at the First Evangelical and Reformed Church here, the North Carolina Council of Churches voted unanimously to accord to the Negro denominations of the state the privilege of participation in the Council on an equal basis with that of the white membership.

The motion to take the action was presented as a recommendation of the Council's executive committee which, prior to the annual meeting, had explored the possibility of making the Council interracial.

Negro denominations desiring to participate in this cooperative church movement will now make formal application for membership in the Council.

Bishop Edwin A. Penick, retiring president of the Council who welcomed the move pointed out that no constitutional charge was necessary, since, from the beginning the Council had existed for the benefit of any church bodies "choosing to make use of it as a channel of counsel and of joint Christian expression."

"This motion," said Bishop Penick, "makes it clear that we want the fellowship and cooperation of Negro churches."

A number of speeches were made when the motion was discussed. Dr. H. Shelton Smith of Duke University, urging the adoption of the motion, declared that "God is watching us this afternoon."

Dr. J. R. Cunningham, president-elect of the Council and president of Davidson College, contended that "Hitler has placed this question of racism squarely before us" and expressed his conviction that the Council was ready and eager to take this "Christian action."

Negro Settlement Work In Louisville Described

Two Units, Begun In 1898 as Sunday Schools, Have Become Large Centers Serving Thousands Of Underprivileged People—Project Supported By Four ~~Presbyterian~~ Denominations, Assisted By City Community Chest.

Settlement work, in which the promoters live in the community and often in the same building where their project is being carried out, is an interesting phase of Christian service, where not only the money is invested but the personality as well, and stands out as a distinctive type of philanthropy. The Hull House of Chicago has for many years received the attention and admiration of the whole of America, and of course there are other instances of the same type of Christian work which are not so publicized, though they have a local reputation which draws for them a strong support in the community where they are located.

The Louisville Colored Mission conducted for 45 years by Rev. John Little, D. D., among the less fortunate Negroes of the Kentucky City, is a case in point not so widely known, but enjoying the full confidence of a great city. It is also known as the Presbyterian Colored Mission, because it is sponsored by four Presbyterian denominations, the Southern Presbyterian, the Northern Presbyterian, the Associate Reformed Presbyterian, and the Evangelical and Reformed churches. These four churches appoint the board of directors, and contribute to the support of the work. Also the Louisville Community Chest is the main source of income for the two settlement houses, Hope and Grace Community Centers.

In the Louisville project these two community centers are located within a mile of each other, one of them being connected by proximity with the great Negro Housing center of Louisville, known as Sheppard Square, where athletic and playground conveniences are provided and supervised by Grace Community Center workers. Louisville has a white housing project which absorbed the property of Hope Community Center, and sold its building used since 1928 and found another location within the area of the Negro population.

These two centers, Hope and Grace, are valued at about \$130,000 and serve about 2,500 people each year in their classes, and halls, at a cost of \$20,000 annually. There is a paid staff of 10 people serving both centers, while 144 volunteers

teach Sunday School classes and had to be done. But theological students are not help in various ways. Each center has its church and Sunday school a fixture. They get through with and the denominations contribute their courses of study and go out to this phase of the work from their fill churches. This group of boards, as well as from individual students was no exception. They churches. But Louisville looks on finished their courses, and looked this project as having civic value expectantly to their broader fields. in its promotion of law observ- But what should they do with the ance and its reduction of juvenile Negro School on Preston street? delinquency. The other five students proposed

There are a number of other co- John Little that he remain in operating agencies who send mon- Louisville and carry on the work. ey, workers and information and He agreed to do so for one year, increase the efficiency of the work then he would get out into the done in the Louisville Colored Mis- field as he had planned. He stayed sion. These are Social Service Ex- that year and has been there ever change, Louisville Department of since, and the work grew from Health, Boy Scouts, Girl Scouts Preston store to two centers, known American Red Cross, Presbyterian as Hope and Grace, named for two Theological Seminary, Baptist The- small Negro girls who were twin ological Seminary, Baptist Mission- sisters, and who were healed ology Union Training School, and crooked legs due from infantile pa- many church groups and individ- ralysis under the beneficence of the uals. mission. The children were pupils

ORIGIN OF THE WORK.

Six theological students of the be favorites of all. Presbyterian Theological Seminary **JOHN LITTLE AT WORK.** of Louisville in 1897 discussed some John Little stayed on in the mis- practical clinical work for them- sion work in Louisville. That first selves to do which would contrib- summer he did the management of ute to their vocation as ministers. work by himself, feeling lonely. They had discussed their wishes without his faithful friends, Pres- and plans with professors, and ton street store gave way to a fac- Christian friends in the city, and tory down at 314 Hancock street, as on the recommendation of white the crowds grew and the work de- and colored ministers, decided on veloped. Here the Negroes young starting a Negro Sunday School on and old flocked to the house, later Preston street. On February 4, 1898, known as Hope Mission. John Little describes the work as it grew the six young men left their dor- under his care. He says, "During mitory and went to a little store- these summer months I have watch- room on this street, where they had ed the activities of these colored announced that they would open missions, and there seems to be a Negro Sunday School.

One of his group of six theologues was John Little, whose home was in Tuscaloosa, Ala., where Stillman Institute for Negroes is located, and familiarity with this school, had prepared the ground for young Little's interest in this Negro Sunday School. The six men found 23 Negro children gathered at the store. John Little was surprised to find not one member of his class knew anything about the Bible or Jesus Christ. The leaders announced they would hold a prayer meeting on the following Sunday.

Wednesday night and Sunday school the following Sunday. The little tumble-down store, a worn-out organ, a table and a few chairs completed their physical equipment. The house had once been a lottery office, but now it

was doing duty for the gospel, putting the lottery in reverse and out. The building soon became crowded. Not only Sunday School children, but others came, and soon problems for the lame, the halt and the blind were thrust upon those theological students. Not only evangelistic but philanthropic work had to be done.

But theological students are not a fixture. They get through with their courses of study and go out to fill churches. This group of students was no exception. They finished their courses, and looked expectantly to their broader fields. But what should they do with the Negro School on Preston street?

The other five students proposed to John Little that he remain in Louisville and carry on the work. He agreed to do so for one year, then he would get out into the field as he had planned. He stayed that year and has been there ever since, and the work grew from Preston store to two centers, known as Hope and Grace, named for two small Negro girls who were twin sisters, and who were healed of crooked legs due from infantile paralysis under the beneficence of the mission. The children were pupils of the mission school, and grew to be favorites of all.

JOHN LITTLE AT WORK.

John Little stayed on in the mission work in Louisville. That first summer he did the management of the work by himself, feeling lonely without his faithful friends. Preston street store gave way to a factory down at 314 Hancock street, as the crowds grew and the work developed. Here the Negroes young and old flocked to the house, later known as Hope Mission. John Little describes the work as it grew under his care. He says, "During these summer months I have watched the activities of these colored missions, and there seems to be flowing a life-giving stream of refreshing, living water."

"The summer has been hot, but as I come to the building each morning, I see entering its doors people of all ages and both sexes. The playground is open, swings are in motion, seesaws move up and down, sliding boards are filled with children who shout and play. Sandpiles are beehives of activity.

"A whistle blows, and crowd assemble, tots in one line and on through the various sizes, boys and girls. The American and the Canadian flags are raised, and voices sing "The Star-Spangled Banner" and "Onward Christian Soldiers." The march into the various departments of the vacation school. Heads bowed in prayer, and then songs arise to the Father in Heaven.

"The groups move about to the different tables where materials are spread. Skilled teachers train hands and fingers to produce useful articles, which will make homes more attractive. Noon comes and all file into the assembly hall to thank God for His blessings.

"In the afternoon the children continue their play under supervisors, some file into the bathing rooms for showers. Babies are brought for the clinic, for doctor and nurse. A throng numbering over 2,000 have come for the benefits in the missions during the summer.

"The shades of night gather, and prayergroups meet together. Some are assembled to sing. A message is given by the minister, and the day is closed."

THE TWO CENTERS.

As Hope Mission founded in 1898 grew in its influence and its name became known over the Negro area, a second Sunday school was organized in 1899. Sewing classes, manual training, cooking classes and playgrounds came into being (1904). Many people volunteered to teach, and a joint committee of the four Presbyterian churches was formed in 1910.

The first permanent home, 314 Hancock street, a factory in process of construction was purchased in 1911 for \$11,500, and rearranged for the work of a community center for Sunday school, and industrial classes. Both Grace and Hope Sunday schools were housed there until the Grace Center was constructed in 1929 for about \$100,000, the gift of friends of the mission.

In 1936, the city of Louisville decided to build a white housing project and condemned a number of blocks of Negro tenements. This included Hancock street and the Hope Mission Center. This building was condemned and sold to the city for \$22,000. This left the people of that section without the benefits of the center to which they had been accustomed for 27 years.

The joint committee was in a great quandary. Of course all activities of Hope were moved to Grace Center, but a mile is a long way, and it had its drawbacks, though many attended Sunday School and the week day classes. Suddenly the Baptist Woman's Missionary Training school which had been

conducting a white Good Will center at 524 East Madison decided to build elsewhere since the area was fast becoming a Negro settlement. The women offered the building to the Presbyterians for \$20,000. It had cost \$40,000 to construct in 1925. The Presbyterians had \$22,000, and offered the Baptists \$16,000, expecting to use the \$6,000 to re-

condition the white center for their purposes. This was agreed to and the purchase made, and a New Hope was opened on January 5, 1941, and immediately assumed its old place in the hearts of the people.

In 1941 the Municipal Housing Commission of Louisville cleared off the remainder of the block where Grace Community Center stands at 540 Roselane, and made it a playground and the staff of Grace was asked to take charge of the activities and supervise the playground, so that it was equivalent to a gift of over \$50,000 and enabled the institution to realize the ideal it had sought for years to fulfil.

At both Hope and Grace complete schedules are carried on, preaching Sunday school, auxiliary meetings for women, teachers' meetings, Girl Scouts, Boy Scouts, dressmaking classes, knitting, piano classes, physical exercise, band practice, baby clinics, cooking classes, choir practice, church officers' meetings, moving pictures, concerts, lectures, vacation schools, and all with adequate leadership and professional help medical and educational.

FRUITAGE OF THE MISSIONS.

The Louisville Colored mission has an appeal to the white and colored leaders of Louisville that draws from them a varied assortment of donations—cloth, wood, scraps, food, tools, playground facilities, music, Bibles, literature, books, and so on, ad infinitum. And the results are seen in lives repaired, rightly directed, ambitions stirred, careers outlined and promoted.

John Little has been there nearly 46 years now, and he has seen generations spring up, blossom as the rose, shed forth their own benedictions, and send the next generation in to absorb the blessings of Hope and Grace. Dr. Little loves to tell of the men who have gone forth to become doctors, teachers, leaders and civic examples. He tells of women who have grown from girlhood to be mothers whose children have been inspired to walk the narrow path of morality, truth and usefulness, and all have drawn their inspiration from the religion of Jesus Christ they learned at the community centers. Many girls have become teachers. Many of these boys and girls have gone to Hampton, Tuskegee, and other Negro colleges.

Rev. G. E. Allen, D. D., is Dr. Little's associate and presides over Hope church and mission, and, with their staff of ten, they preside over nine programs: religious, industrial, educational, athletic, clinical, and social. They are assisted by 140 other volunteer workers, who come from all parts of the city to do their Christian service and philan-

ages of 4 and 14. The average daily attendance for the two weeks exceeded 175. The commencement exercises were held Friday night with the Rev. Charles Tyler, pastor of the church, and a graduate of Stillman Institute, Tuscaloosa, presiding.

The Maria Fearing Chapel is named for a Southern Negro woman who volunteered as a missionary and served the Southern Presbyterian Church in Africa. Assisting the pastor in the work is Mrs.

Daily Bible School Lasting Two Weeks

ship, similar centers might be established in all large cities which would be well worth all they cost and bring in dividends beyond computation. They would decrease juvenile delinquency and guide lives into useful channels which would multiply the benefits a thousandfold.

Birmingham, Ala., News
July 4, 1943

Negro Mission Ends

A general summary of statistics shows the patronage the two centers receive. Sunday school attendance is about 35,000 a year; church attendance, 15,000; various classes attendance, 110,000; vacation Bible schools, 6,000; sewing schools, over 100,000; and young people's clubs and other groups run to innumerable figures not counted.

As we view this work, counting in the same devotion and unselfish consecration of life by the leader-

Daily Bible School Lasting Two Weeks

BY REV. HAROLD I. DUDLEY

BY REV. HAROLD J. DODD.
The Maria Fearing Chapel Negro

Mission of the Southern Presby-

rian Church in
just completed a daily vacation

Bible school, which enrolled 225 Negro boys and girls between the

Negro Mission Ends

As we view this work, counting on the same devotion and unselfish consecration of life by the leader.

Charlotte Brown, wife of a late Negro Methodist bishop. Besides Sunday services a nursery is conducted during the week for small boys and girls and a boys club and girls club meet weekly.

The Titusville Mission is successor to the mission established by the late "Brother" Bryan in the Southtown district. When the government project was erected, the home mission committee of Birmingham Presbytery, decided to move the mission to Titusville. The late Thomas Williams, an elder in the Second Presbyterian Church, made a substantial gift towards purchasing the present mission, an attractive two-story dwelling at 131 Fifth Court, West.

The mission is under the supervision of the Rev. F. Marion Dick, executive secretary of home missions, Birmingham Presbytery, and a part of the program of the mission, including the Bible school, is under the direction of Miss Laura Primm, city missionary of Birmingham Presbytery.

Raleigh, N. C., News & Observer
July 8, 1943

NEGRO MINISTER TO BE CHAPLAIN

The Rev. A. S. Powe To Report at Harvard University for Training

The Rev. A. S. Powe, Raleigh Negro minister, has been called to active duty in the Chaplains' Corps of the Army. He is to report at Harvard University for a brief training period before assignment to permanent duty.

The Rev. Mr. Powe, pastor of the Davie Street Presbyterian Church for the past two years, served in France for more than a year during World War I. After the end of his Army service, he completed his high school work at Coulter Academy in his home town of Cheraw, S. C. and later received his A.B. and B.D. degrees from Johnson C. Smith University in Charlotte. He has done special work in the Department of Graduate Sociology at North Carolina College for Negroes. He also has studied at the University of Chicago, and recently he has been working on an article, "Occupational Changes Among Negroes in Raleigh Since 1865."

His son entered the Army on March 10 of this year.
Memphis, Tenn., Commercial Appeal
November 10, 1943

INDIANS TO RECEIVE HELP

Cumberland Presbyterians Plan
Aid to Oklahoma Churches
The Board of Missions and

Church Erection of Cumberland Presbyterian Church yesterday voted to hire a man to devote his full time to helping Indian churches in Oklahoma, it was announced by the Rev. M. F. Allen, secretary of the group.

Meeting in the new headquarters in the Empire Building, the board also decided to pay transportation expenses for pastors of rural churches in Oklahoma and to assist in construction of a negro church in Muskogee, Okla.

Although the negro division is operated separately from the white group this is the first time the board has offered assistance to negroes in construction of churches.

At the morning meeting, Mrs. T. C. Stockton, president of the Board of Foreign Missions, spoke. At the afternoon session the Rev. George E. Coleman, pastor of Park Avenue Cumberland Presbyterian Church, conducted devotional services.

12-1943

Progressive Spiritualist Church

March 31, 1943

Negro Church Seeking Permit To Branch Out

Dr. John R. Drummond, head of the Progressive Spiritualist Church and Training School, Inc., a Negro institution located at 18 Jackson street, N. E., yesterday said he will appear before the city board of zoning appeals at 2 p. m. Friday seeking permission to operate a number of branch churches in Atlanta.

V. S. Starr, deputy city building inspector, has stopped work on one branch at 49 Mitchell street, S. W., because no permit was issued by the department for renovating the building now on the site. Work was started without a necessary second permit from the appeals board permitting religious services there, and no building permit can now be issued until the zoning board gives its assent to services.

Drummond also said he has several other branches already in operation, claiming he knew nothing of the required permit before they were opened. He said he will file applications to continue their operation. He has all necessary permits for his Jackson street headquarters.

12-1943

Seventh Day Adventist

Jackson, Tenn. Sun

November 4, 1943

COLORED ADVENTIST

CHURCH OPENS HERE

Elder Aries will open his first revival as pastor of the colored Seventh Day Adventist church here with services and Bible chautauqua Sunday evening.

Elder Aries has preached in the middle east, north east and south. He spoke in Nashville during the past summer. He sings in addition to his preaching.

12-1943

United Christian Youth Movement

Negro And White Youth Unite In Good-Will Move

Seek to Overcome Inferiority Complex Among
Negroes and Superiority Complex Among Whites;
Would Build Better Race Relations by Education

LAKE JUNALUSKA, N. C., Aug. 5—(ANP)—Negro and white youth attending sessions of the Southeastern Regional conference of the United Christian Youth movement meeting here late last month resolved to pursue Christian action through their respective church organizations to abolish Point, N. C.; and Annie A. Chresbarrier that separate the two fields, Presbyterian, Monroe, N. C. Others were the Rev. Hermon ing, according to the Rev. W. J. L. Counts, director of religious Faulkner, dean of the chapel at work, Presbyterian, Burkeville, Va.; D. Leander Swann, young people's league, Presbyterian, Amelia, Va.; and the Rev. Horace C. Woodladn, Saft Bus, Inc., Methodist, Winston-Salem, N. C.

Dean Faulkner, a source leader at the meeting hosting more than 60 white and 12 Negro delegates from a dozen religious denominations, said the race relations section of the conference declared it would concentrate on liquidation of:

1. "First the unsound position of the Negro in our region educationally, economically, politically and socially which tends to make one group of people feel inferior, which results in unwholesome reactions. Secondly, it retards the coming of the Kingdom of God.

2. "Certain unsound positions held by the white community, such as ignorance of the truth about the real Negro; prejudice, false pride and a patronizing attitude; exclusion of Negroes from participation in community life; misrepresentation of the Negro in public school, books; fear of breaking patterns of the past; and generalizing and judging the whole Negro group by the acts of inferior representatives, which result in (1) tending to make white people feel superior, arrogant and contemptuous toward Negroes; (2) unwholesome reactions; and (3) it retards the coming of the Kingdom of God.

3. "The unsound and unfortunate position among both groups is wrong, because (1) it contradicts membership in the family of God; (2) it contradicts membership in a democracy; and (3) it contradicts all scientific findings about the oneness of the human race—no inferior race."

The Fisk university dean who recently returned from leading five other religious youth conferences in Minnesota, Nebraska, Wisconsin and North Carolina stated that the conference also took encouraging action on post war Christian activities, the problems of rural and depopulated areas, defense and recreational problems.

Among delegates taking part in the discussions were the Misses Ruth E. Alexander, Congregation- alist of Kings' Mountain, N. C.; Mildred Thompson, Episcopalian of Charleston, S. C.; Geraldine C. Morgan, Presbyterian of High